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Cum Approbatione Superiorum

CONTENTS

THE AUTHENTICITY OF CALVARY AND THE HOLY SEPULCHRE 593
The Rev. THOMAS a-K. REILLY, O.P., Jerusalem, Palestine.

THE SOCIAL POSITION OF THE EARLY CHRISTIANS.....616
The Rev. ALEXANDER KEOGH, S.J., St. Beuno's College, N. W., England.

AN "ECCENTRIC" PRIEST. A CLERICAL STORY OF "SIXES AND SEVENS." X.....637

EDUCATIONAL INFLUENCE OF THE CHURCH IN CHINA..... 653
The Rev. CHARLES EDMOND BOURDIN, Sacred Heart College, Canton, China.

WHO SUPPORTS OUR CATHOLIC PERIODICAL LITERATURE?.....660
THE EDITOR.

CONTENTS CONTINUED INSIDE.

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II. Indulgentiae in honorem SS. Nominis Jesu 675
III. Oratio ad B. V. quam Filiae Cordis Jesu recitare solent in suis Ecclesiis indulg. ditatur 676
IV. Recitatio Parvi Officii B. M. V. privata est, quamvis locum habeat in communi, etiam in Publico Oratorio adnexo Domui Religiosae, sed januis clausis 677

E Sacra Congregatione Propagandae Fidei:

Conceduntur durante itinere Speciales Facultates, quoad Sacramentalem Confessionem, omnibus Missionariis ad Sinenses Missiones profectis 678

Our Analecta—Roman Documents for the Month 680
Color of Vestments at a First Mass 680
The Pope's Catechism and Papal Infallibility 682
Who decides upon the Validity of an Objection to the "Judex Delegatus" in criminal cases? 683
Is the Blessing of St. Blaise restricted to the Saint's Feast? 685
What St. Augustine Meant (*A. M. D.*) 686
Litanies in Public Devotion 686

Granderath: Geschichte des Vatikanischen Konzils 687
McNabb: The Decrees of the Vatican Council 691
Pécsi: Cursus Brevis Philosophiae 692
Cathrein: Die Katholische Moral 693
Lewis-Phillipson-St. Bonaventure: The Goad of Divine Love 694
Mullan: Book of the Children of Mary 695
Bodkin: The Great Fundamental Truths of Religion 696
Lapponi: Hypnotism and Spiritism 697
Schulte: Benedicenda 698
Marucchi: Roman Forum and the Palatine 701

LITERARY CHAT 700

BOOKS RECEIVED 703

Premiums and Souvenirs for Commencement Days

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Entertaining Accounts of the lives of Seven Catholic Ecclesiastics who were among the Great Founders in Science, by James J. Walsh, M.D., Ph.D., LL.D. Beautiful Crown Octavo. Richly bound. With six rare, authentic Portraits. Pp. ix-221.

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"Ut Ecclesia aedificationem accipiat."

1 Cor. 14 : 5.

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CONTENTS—VOL. XXXVI.

JANUARY.

PAGE

THE OLD ENGLISH "NEW YEAR."
The Rev. John R. Fryar, St. Augustine's College, Ramsgate, England 1

FATHER DENIFLE AND HIS LAST AND LASTING WORK.
The Right Rev. William Stang, D.D., Fall River, Mass. 16

A CLERICAL STORY OF "SIXES AND SEVENS." VI.
(Continued) 37

WHO WROTE THE "ANCREN RIWLE?"
The Very Rev. Vincent McNabb, O.P., Hawkesyard Priory, England 54

THE LIFE OF CHRIST IN THE MODERN PRIEST.
Fra Arminio 66

ANALECTA:
Ex Actis Pii Pp. X:
I. Litteræ Summi Pontificis Jacobo S.R.E. Presb. Card. Gibbons 76
II. Pius X gratulatione prosequitur et voto Opus Theologiæ Moralis a P. I. Aertnys exaratum 77
III. Tribuitur Magistro Gen. O.P. facultas delegandi Sacerdotes ad recipiendos Christifideles in Societatem SS. Rosarii 78
IV. Indulgentia jam abrogata rursus conceditur ipsius Rosarii signa devote deferentibus 78
E S. Congregatione Indulgentiarum:
Declaratur Numismati Jubilari Sancti Benedicti adnexam non esse Indulgentiam Plenariam Portiunculæ . . . 79

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 80
Pius X and the Temporal Power 80
Carmen in Christi Jesu Natalem (*Fr. X. Reuss, C.SS.R.*) . . . 83
"Jouer la Bourse" 85
The Practical Catholic and His Contributions to the Support of the Church 86
What should be the position of the Laity at the Elevation in Mass? 87
Should Catholics join the Y.M.C.A.? 89
Notes on two Requiem Rubrics 91

CRITICISMS AND NOTES:
Hickey-Le Camus: The Life of Christ 92
Elliott: Jesus Crucified 94
Meschler: Der Göttliche Heiland 95
M.M. Loyola: Jesus of Nazareth 95
Leroy: Jesus Christ 96
Broussolle: Théorie de la Messe 97
Lanciani: The Golden Days of the Renaissance 97
Keppler: Aus Kunst und Leben 99
Toohey: An Indexed Synopsis of the "Grammar of Assent" . 100
Meyer: Institutiones Juris Naturalis 101
Cathrein: Philosophia Moralis 101
Haan: Philosophia Naturalis 101
Anonymous: Gate of Death—A Diary 103
Daly: Canzoni 104

LITERARY CHAT 107

BOOKS RECEIVED 111

FEBRUARY.

PAGE

VOX CLERI. A Suggestion for Obtaining the Opinion of the Body of the Clergy in Matters of Importance.
The Rev. W. H. Cologan, Stock, Ingatestone, England 113

EFFECTS OF THE ECCLESIASTICAL REVOLUTION IN FRANCE.
J. F. Boyd, Esq., Plymouth, England 125

THE PRINCIPLE OF ALMSDEEDS 137

A BOOK OF CHRISTIAN SYMBOLISM. Illustrated.
The Rev. H. J. Heuser, Overbrook Seminary, Philadelphia, Pa. 148

THE RIDDLE OF LIFE. A Modern Difficulty.
The Rev. W. L. Moore, O.P., Woodchester Priory, England . . 159

ANALECTA:
EX ACTIS SUMMI PONTIFICIS:
Pius X gratulatur R. P. Wernz e S.J. 168
E SACRA CONGREGATIONE INDULGENTIARUM:
I. Indulg. conceduntur Recitantibus certam ad SS. Cor Jesu . 169
II. Actus Consecrationis SS. Cordi Jesu recolatur quotannis in Festo SS. Cordis, indulgentiis concessis 170
III. Indulg. 300 d. conceditur pro Jaculatoria ad SS. Cor Jesu . 171
IV. Conceditur Facultas benedicendi Coronas B.M.V. eisque adnectendi indulgentias quæ a Patribus Crucigeris nuncupari solent 171
E S. CONGREGATIONE RITUUM:
Missa Exequialis in Feria IV Cinerum 172
E S. CONGREGATIONE CONCILII:
De Frequenti et Quotidiana Communione pro Aegrotis . . . 173

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 174
A Curious Lesson in Pastoral Theology (*N. J. C.*) 175
A Physician's Query 179
The Practical Catholic and his Contribution to the Support of the Church (*The Rev. P. Geiermann, C. SS. R.*) 182
Foreign Missions 184
Faculty of Blessing the Crozier Beads extended 187
Anniversary of the Dedication of a Church 187
The Privilege of Three Requiem Masses each week 189
The Proper Mass for the Feast of Our Lady of Guadaloupe . . . 190
Can we give Communion to the Sick (Chronic) who are not Fasting? 190

ECCLESIASTICAL LIBRARY TABLE:
SACRED SCRIPTURE: Non-Biblical Testimony concerning Jesus Christ; Recent Protestant Lives of Christ 191

CRITICISMS AND NOTES:
HOWLETT: Historical Tribute to St. Thomas' Seminary 200
LAURIE: Synthetica 203
ORMOND: Concepts of Philosophy 203
BALDWIN: Thoughts and Things 203
WALSH: Thoughts from Modern Martyrs 212
SERTILLANGES: Les Sources de la Croyance en Dieu 213
TAYLOR: Robert Southwell, S.J. 215
DONNELLY: Lyrics and Legends of Blessed Youth 215
TROYA: Vocabulario de Medicina Domestica 216
PERNIN: Spiritual Guide for Priests 218
BONOMELLI: On Religious Worship 218

LITERARY CHAT 220
BOOKS RECEIVED 222

MARCH.

PAGE

THE TENEBRÆ AND THE HOLY FIRE.
The Rev. H. J. Heuser, Overbrook Seminary, Philadelphia, Pa. 225

PASTORAL LESSONS FROM AN OLD THEOLOGIAN.
Darley Dale 232

THE PASCHAL PRECONIUM.
Dom H. Philibert Feasey, O.S.B., F.R.Hist.Soc., Ramsgate . . 248

"LET US GIVE THE GREGORIAN A FAIR TRIAL." Chapter VII of "Sixes and Sevens" 261

WHAT ARE THE DISESTABLISHED PRIESTS IN FRANCE GOING TO DO?
The Editor 280

ANALECTA:
E SECRETARIA STATUS:
Speciales conceduntur Facultates Presbyteris, Cappellanis, necnon caeteris Personis servitio addictis Societatis Hispanicae pro Navigatione Trasatlantica 290
E S. CONGREGATIONE CONCILII:
De Excardinatione Clericorum quoad Sacram Ordinationem . 292
E S. CONGREGATIONE INDICIS:
Varia damnantur Opera 294

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 296
Catholic Prayer Books and the Protestant Bible 296
Can a Bishop grant a Marriage Dispensation to a Protestant Couple? 301
How We Manage our Parish Societies 302
Workingmen and the Indult dispensing from Abstinence 304
The Sites of the Holy Places in Jerusalem 307
Ceremonies to be observed by the People at Mass and Vespers . . 310
Pastoral Rights to the Stipend on All Souls' Day 314
Some Rubrical Questions 317

ECCLESIASTICAL LIBRARY TABLE:
SACRED SCRIPTURE: Dr. Briggs and the Decision of the Biblical Commission on the Mosaic Authorship of the Pentateuch: Dr. Briggs as a Friend of the Reunion of Christendom; Dr. Briggs as a Biblical Critic: his Arguments; the Traditional Arguments in favor of the Mosaic Authorship of the Pentateuch; a kindred Case of Conscience 318

CRITICISMS AND NOTES:
SHARPE: The Principles of Christianity 328
AVELING: The God of Philosophy 328
ST. TERESA—ZIMMERMAN: The Interior Castle; Exclamations of the Soul 331
ST. JOHN—LEWIS: The Ascent of Mt. Carmel 331
LEPICIER: The Unseen World 333
ST. THOMAS—RICKABY: God and His Creatures 335
BONJOANNES—LESCHER: Compendium of the "Summa Theologica" 335
SHEEHAN: Early Essays and Lectures 339
SCHUSTER—HOLZAMMER: Handbuch zur Biblischen Geschichte . 340

LITERARY CHAT 340

BOOKS RECEIVED 346

APRIL.

PAGE

THE TEST OF CATHOLICITY.
H. P. Russell, Esq., Leamington Spa, England 349

THE SPECIAL CONFESSOR OF NUNS.
The Rev. J. T. McNicholas, O.P., S.T.L., Washington, D. C. 361

"GEORGE LEICESTER, PRIEST."
E. H. Hickey, London, England 381

A SUGGESTION TO PETITION THE HOLY SEE FOR A TRAVELLER'S BREVIARY 400

A CLERICAL STORY OF "SIXES AND SEVENS." VIII 404

ANALECTA:
E S. R. UNIV. INQUISITIONE:
I. De facultate concessa sacerdotibus excipiendi in navi confessiones fidelium secum navigantium 419
II. Sacerdotibus navigantibus indulgetur facultas excipiendi, durante itinere, confessiones etiam fidelium non navigantium 420
III. Dispensatio ab irregularitate ex defectu natalium ob haeresim parentum, semel concessa ad suscipiendam primam tonsuram et Ordines minores, valet etiam ad suscipiendos Ordines maiores 420
IV. De indulto super observantia festorum in locis Missionum. 421
V. Excommunicantur J. Kowalski et M. F. Kozlowska . . . 421
E S. CONGREGATIONE RITUUM:
Decretum de usu Linguae Slavonicae in Sacra Liturgia . . . 422
E S. CONGREGATIONE PROPAGANDAE FIDEI:
Dominicani Prov. Angliae celebrare possint bis in hebdomada Missas de Requie, occurrente etiam festo ritus duplicis . . 426

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 427
Celebration of Mixed Marriages in Club Rooms 428
Does the Celebrant Sing the Epistle in a "Missa Cantata"? . . 431
The New Faculty of Hearing Confessions During a Voyage (*The Very Rev. Canon Schaepman, Dreibergen, Netherlands*) . . . 431
Baptism of Children in Hospitals (*S. L. T.*) 440
Why only One Mass on Holy Thursday? 441
Are the Votive Offices "ad libitum" for Priests bound to the Choir Office? 442
From the Diary of a Country Priest in France 443

ECCLESIASTICAL LIBRARY TABLE:
RECENT BIBLE STUDY: Encyclopedia, Catholic and Protestant; Poetical Books of the Old Testament,—Book of Psalms, Classes of Psalms, Special Psalms, Other Poetical Books . . 447

CRITICISMS AND NOTES:
MACKEY-GASQUET: Spiritual Conferences of St. Francis de Sales. 456
FELL-VILLING: The Immortality of the Human Soul 457
BRIGGS: The Book of Psalms 459
WOLTER: Psallite Sapienter 460
MATURIN: The Laws of the Spiritual Life 461
MCGINLEY: The Profit of Love 462
RYAN: The Living Wage 465
GOLDWIN SMITH: Labor and Capital 465
SCHULTE: Consecranda—Rites and Ceremonies, etc. 467
POURRAT: La Théologie Sacramentaire 468

LITERARY CHAT 470

BOOKS RECEIVED 475

MAY.

PAGE

ARE WE NEGLECTING A MISSIONARY OPPORTUNITY?
The Rev. G. Lee, C.S.Sp., Pittsburg Catholic College 477

THE CATHOLIC ENCYCLOPEDIA.
The Editor 492

SOME THOUGHTS ON PAPAL INFALLIBILITY.
The Rev. H. G. Hughes, Shefford, England 501

REQUISITES FOR A SOLID FOUNDATION OF A FIXED ALTAR.
The Rev. H. J. Heuser, Overbrook Seminary, Penna. 512

A CLERICAL STORY OF "SIXES AND SEVENS." IX. 518

THE COLLECTS OF THE ROMAN OFFICE 537

ANALECTA:
E SACRA CONGREGATIONE RITUUM:
I. De Ritibus servandis ab Episcopo assistente Missae solemni cum sola Mozzetta, deque Benedictione danda ab Epo sacram Communionem extra Missam ministrante . . . 548
II. Circa Cantum vel Recitationem "Gradualis, Offertorii, Communionis, et Deo Gratias" in Missa Solemni . . 549
III. Abbates Praesides Congr. Benedictinorum Nigrorum subdelegare possunt Sacerdotes ad Benedictionem quae a S. Mauro nuncupatur 550
E SACRA CONGREGATIONE INDULGENTIARUM:
I. Indulg. 100 d. conceditur Recitantibus Precem in favorem Surdo-Mutorum 551
II. Indulg. 300 d. conceditur Recitantibus Precem in honorem Dominae Nostrae a SS. Sacramento 552
III. Indulg. 300 d. adnectitur duabus Formulis Consecrationis Sodalium Congregationum B. Mariae Virginis 552

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 554
Three New Indulgenced Prayers:
1. In Honor of Our Lady of the Blessed Sacrament.
2. Act of Consecration for Members of the Sodality B. V. M.
3. Prayer in Behalf of Deaf-Mute Children 555
Dress of Altar Boys at Service 557
A Song for the Pope (*Words and Notation*) 558
"Yea, but also"—A New Translation of Luke 9: 28. (*J. F. S.*) 561
Money Offerings to the Ordinary 562
Prayers used by Children at Mass 565

ECCLESIASTICAL LIBRARY TABLE:
SACRED SCRIPTURE: Archeology: Egypt; Jerusalem; Palestine; other Explorations 566

CRITICISMS AND NOTES:
RICKABY: Free Will and Four English Philosophers 574
OLLÉ-LAPRUNE: La Raison et le Rationalisme 575
DAL-GAL: Sant' Antonio di Padova 576
BENSON: Papers of a Pariah 580
BELLORD: Meditations on Christian Dogma 583
MORIARTY: Sermons 585

LITERARY CHAT 586

BOOKS RECEIVED 591

JUNE.

PAGE

THE AUTHENTICITY OF CALVARY AND THE HOLY SEPULCHRE.
The Rev. Thomas a-K. Reilly, O.P., Jerusalem, Palestine. . . . 593

THE SOCIAL POSITION OF THE EARLY CHRISTIANS OF ROME (A.D.30[?]—138).
The Rev. Alexander Keogh, S.J., St. Beuno's College, N. W., England 616

A CLERICAL STORY OF "SIXES AND SEVENS." X. 637

EDUCATIONAL INFLUENCE OF THE CHURCH IN CHINA.
The Very Rev. Charles Edmond Bourdin, Miss.Ap., Sacred Heart College, Canton, China 653

WHO SUPPORTS OUR CATHOLIC PERIODICAL LITERATURE.
The Editor 660

ANALECTA:
E SACRA CONGREGATIONE INDULGENTIARUM:
I. Orationem ad S. Joseph sequentem Recitantibus Indulg. 100 dierum bis in die conceditur 675
II. Indulgentiae in honorem SS. Nominis Jesu 675
III. Oratio ad B.V.M. quam Filiae Cordis Jesu recitare solent in suis Ecclesiis indulg. ditatur 676
IV. Recitatio Parvi Officii B.M.V. privata est, quamvis locum habeat in communi, etiam in publico oratorio adnexo domui religiosae, sed januis clausis 677
E SACRA CONGREGATIONE PROPAGANDAE FIDEI:
Conceduntur durante itinere Speciales facultates, quoad Sacramentalem Confessionem, omnibus Missionariis, ad Sinenses Missiones profectis 678

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 680
The Color of Vestments at a First Mass 680
The Pope's Catechism and Papal Infallibility 682
Who Decides the Validity of an Objection to the "Judex Delegatus" in Criminal Cases? 683
Is the Blessing of St. Blaise restricted to the Feast? 685
What St. Augustine Meant 686
Litanies in Public Devotion 686

CRITICISMS AND NOTES:
GRANDERATH: Geschichte des Vatikanischen Konzils 687
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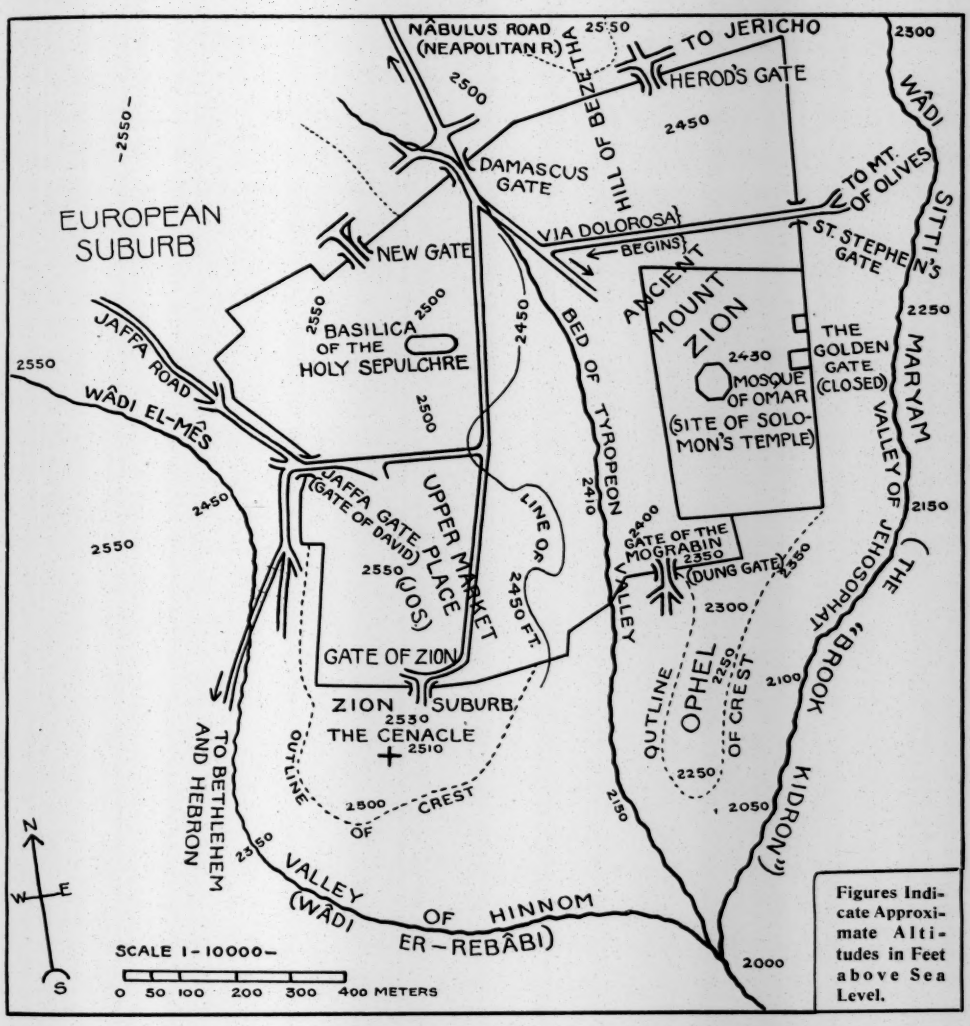
MULLAN: Book of the Children of Mary 695
BODKIN: The Great Fundamental Truths of Religion 696
LAPPONI: Hypnotism and Spiritism 697
SCHULTE: Benedicenda 698
MARUCCHI: The Roman Forum and the Palatine 699

LITERARY CHAT 701

BOOKS RECEIVED 703



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Illustrating the Topography of the City and the Position of the Present Holy Sepulchre, as corresponding to the accounts of Pilgrims of the Middle Ages.

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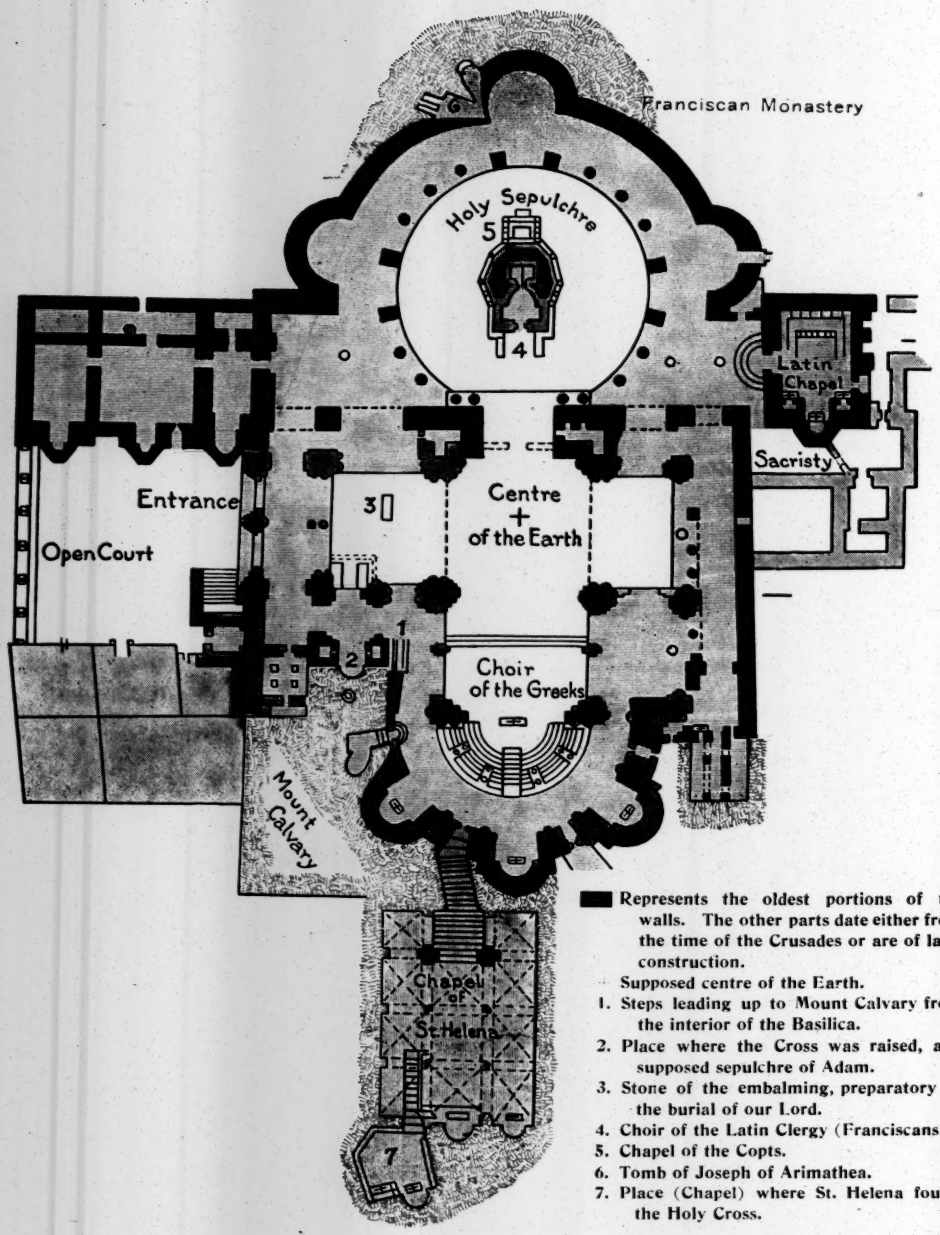

■ Represents the oldest portions of the walls. The other parts date either from the time of the Crusades or are of later construction.

Supposed centre of the Earth.

1. Steps leading up to Mount Calvary from the interior of the Basilica.
2. Place where the Cross was raised, and supposed sepulchre of Adam.
3. Stone of the embalming, preparatory to the burial of our Lord.
4. Choir of the Latin Clergy (Franciscans).
5. Chapel of the Copts.
6. Tomb of Joseph of Arimathea.
7. Place (Chapel) where St. Helena found the Holy Cross.

CHURCH OF THE HOLY SEPULCHRE.

Covering the sites of the Crucifixion and Burial of our Lord Jesus Christ, according to established tradition.

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. VI.—(XXXVI).—JUNE, 1907.—No. 6.

THE AUTHENTICITY OF CALVARY AND THE HOLY SEPULCHRE.

ARE the reputed sites of Calvary and the Holy Sepulchre authentic? If we accept a constantly growing tradition that may be traced back to 326 A. D., and if we examine in a fair light the origin of that tradition, we may answer unreservedly in the affirmative. But if we choose to follow opinions of certain modern schools, the unnecessary upshot of late researches into the topography of the Holy City, we are plunged either into scepticism or absolute denial. We must indeed admit that the direct evidence is scanty for either side of the controversy, yet we hold that enough is known to guarantee an unwavering assent to the traditional opinions.

Before beginning our study certain preliminary notions of the topography of Jerusalem must be well understood. The present city occupies two spurs of unequal height running north and south and dipping considerably toward the south-east. A short distance outside the north wall these hills attain their greatest height and are united, as it were, by a sort of yoke. Here begins the Tyropoeon Valley, which cuts the city in two. The graceful bend which this depression takes toward the south-east, prompted Josephus to compare the contour of the eastern hill thus determined to that of the moon "when it is horned." [1] The western ridge is the higher and the more extensive. It expands considerably toward the

[1] Cfr. *Wars of the Jews*, V, IV, § 1.

northwest. Here it is met by the valley of Hinnom coming from the west. This valley deeply indents the precipitous slopes of the western ridge, turns directly southward along the wall, encloses a suburb beyond, and then, by an almost rectangular sweep eastward, converges on a much lower level with the Tyropoeon and the Kidron (Cedron) valleys. The Kidron reaches this point by a slightly wavy course from the north along the eastern ridge. It separates the city from Mt. Olivet.

The eastern spur has three protuberances of unequal height. The first is called Ophel and is outside the city. The second is the ancient Moriah and later on Mt. Sion,[2] where the Temple of Solomon stood of old, but where now stands the Mosque of Omar. The third is called Bezetha.

The western spur is named by Josephus the "Upper Market-place."[3] At its southern extremity is the suburb of Zion, while on its northern protuberance is the Basilica of the Holy Sepulchre.[4]

The position of the eastern and western walls of the city of Jerusalem has varied but slightly since they were first constructed. The course of the southern wall was modified early in the second century so as to exclude the Christian settlement of Zion. The northern wall will call for particular attention later on.

The only gates of which we need speak are the Damascus Gate near the middle of the north wall, the Jaffa Gate in the angle of the west wall, the Gate of Zion which opens into the suburb of that name, and the Golden Gate (no longer in use), which is east of the Mosque of Omar.

The only thoroughfare of present interest is that which passes almost directly northeast from the Gate of Zion to the Damascus Gate.

[2] Lagrange, *Revue Biblique*, I, pp. 25 ff. [3] "Wars," V, IV, § 1.

[4] For more complete description, see Lagrange, *Rev. Bib.*, I, pp. 18-21; Wilson, *Quarterly Statement 1902*, pp. 282-284; Tristram, *Topog. of the Holy Land*, ch. vi, sec. 1st, pp. 123; Guide-books and general works on the Holy Land.

Keeping these features of the city well in mind, we may resolve the problem that confronts us into three minor ones:

I. Does the present basilica of the Holy Sepulchre occupy the same site as the Basilica of Constantine?

II. Was Constantine guided by a sound tradition when he chose the site for his Basilica?

III. Was the topography of ancient Jerusalem such as to interfere with the soundness of the given tradition?

It is our design to beat every inch of the way, not because the ground is new or insecure, but because every part and parcel of it has been disputed during the last century. No one attempts to undermine it all, yet many Protestants in England and America, with a few in Germany, have assailed first one point and then another and, notwithstanding numerous minor differences, they are at one in rejecting the main conclusion. A handful of Catholics have joined them, while a few Protestants, on the contrary, have initiated a reactionary movement in favor of tradition.

The arrangement of our queries is logical rather than chronological. We begin with the easiest of solution.

I.

The Sites of the Two Basilicas Identical.

Were unanimity of current opinion a proof of historic truth, we might take this part of our theme for granted. Only two dissenting voices are heard. The first is that of Mr. Fergusson, who would make the Basilica of Constantine a predecessor [5] to the Mosque of Omar, and who would transplant tradition thence across the Tyropoeon Valley to the present Holy Sepulchre about 1030 A. D., if not later.[6] A second protest comes from Dr. Breen in a mitigated form. "Granting," he says, "that Constantine found the true site, it could easily

[5] We use "basilica" in an accepted general sense for the two edifices of Constantine: the *Anastasis*, over the Sepulchre, and the *Martyrion*, which marked the place "of the Passion."

[6] *Dict. of the Bible* and *Temples of the Jews.*

have been lost again in the vicissitudes through which Jerusalem has passed." [7]

However alike these conclusions may be, they are the result of widely different views. Fergusson argues solely on architectural grounds, while Dr. Breen appeals to an imaginary historical possibility. Fergusson sacrifices well-established historical data to what he deems architectural requirements, whereas Dr. Breen does not presume to indicate an epoch when history goes astray. Against both writers we may urge such modern authorities as Robinson, Williams, Lewin, Willis, and Warren.

Tradition on the point in question is unbroken and it has been confirmed in each succeeding century by multitudes of tourists and pilgrims who speak of what they saw as well as of what they heard. We must accept their testimony as that of eye-witnesses at least.

Pilgrimages are recorded long before the age of Constantine, and the grand basilica was visited during the course of its erection. The interest that began immediately to centre around it is evident from the sermons of St. Cyril, who was bishop of Jerusalem from 348 till 386 A. D. This Father preached regularly by the side of Golgotha, and he tells of the wood of the Cross having already been taken to " all parts of the (known) *world* " by the devoted faithful.[8] So popular had pilgrimages become in the fourth and fifth centuries that we hear SS. Jerome and Gregory of Nyssa decrying the

[7] *Harm. Expos. of the Four Gospels*, IV, p. 467. The Rev. Andrew E. Breen, D. D., Professor of Exegesis and Hebrew in St. Bernard's Theological Seminary, Rochester, N. Y. — Since many Americans may have read the views concerning the sites of Calvary and the Holy Sepulchre set forth in Dr. Breen's work, these views will be frequently examined in the course of this article. Our reason for rejecting them will be readily seen. A later book giving Dr. Breen's experiences in Palestine during nearly a year of residence there adds nothing new, and neither does credit to its author, who manifests an astonishing scepticism about all sacred sites, nor merits notice in a serious study such as we invite the readers of the ECCLESIASTICAL REVIEW to follow.

[8] Cfr. *Catechesis*, IV, § X (Migne, *Patr. Gr.*, XXXIII), cc. 468, 469; Item X, § XIX (M., cc. 685-688); XII, § IV (M., c. 776).

abuses that took place during them. As early as 570 there were no fewer than 3000 beds in Jerusalem reserved solely for pilgrims. The principal cities of the western nations contained hospices for poor pilgrims, and protection was afforded them wherever they went. Many obtained free passage by land and sea. The Church encouraged the pious movement, and this salutary impulse culminated in the Crusades. That the most important sanctuary in Christendom, whether genuine or presumed, could have been lost sight of under such circumstances, is hardly credible.

It is Eusebius who describes for us the Basilica of Constantine.[9] The magnificent structure stood until 614 A. D., when it was destroyed by fire. Two years later it was replaced by four small oratories [10] of which Arculfus (680) has sketched for us a plan.[11] These chapels were razed to the ground in 1010, but were rebuilt in 1048. The new buildings which were incorporated in the Crusaders' edifices are recognizable at the present day.

From this summary we see that the only period in which a change could have taken place in the localization of the tradition was between the years 1010 and 1048, and we easily understand why Fergusson chooses 1030 or thereabouts as the date of the transference. Quite consistently therefore this writer, who argues from Byzantine architectural elements, actually existent, in the Mosque of Omar and the Golden Gate,[12] denies the conflagration caused by Chosroes in 614. He calls the inscriptions that testify against him in the Mosque itself "forgeries," [13] and closes his eyes to the unim-

[9] *De Vita Constantini,* III, cap. XXIX-XL (M., *P. Gr.,* XX, cc. 1089-1100).

[10] One over each of the three sanctuaries, as in note 5, the fourth in honor B. V. M.

[11] Plan in *Adamnani de Locis Sanctis Libri Tres.* Geyer: *Itinera Hierosol.,* p. 231. Item, Survey of West Palestine, Jerusalem, plans facing p. 324.

[12] He makes the Golden Gate the propylea of Constantine's Basilica.

[13] The Cufic inscription reads: "Abdallah el-Imam el-Mâmûm, Prince of the Faithful, erected this dome in the year 72, i.e. 72 A. H., or 691 A. D.

peachable authority of eye-witnesses whom we shall produce presently.[14]

Dr. Breen is not so hazardous; yet since he holds that tradition could have shifted, he is bound to admit that the period indicated by Fergusson is the only one to which he can have recourse.

We do not feel called upon to refute Fergusson's architectural views, for they are not upheld by any other author. Indeed, De Vogüé [15] strongly controverts them. The presence of Byzantine style bespeaks only the employment of Byzantine builders or the utilizing of materials taken from earliest structures. That this was actually done is asserted by an Arab author.[16] With regard to the tradition itself, the Muslim would never have consented to the change, for Jesus is one of their great prophets.

We need not linger here. The scope of this paper demands only that we show on historical grounds the identity of site between the original edifice and the present one.

The first testimony is that of the Pilgrim of Bordeaux, who visited Jerusalem two years before the dedication of Constantine's basilica—333 A. D. He writes: For one going to the Neapolitan gate,[17] on the left-hand is the little mount, Golgotha, where the Lord was crucified. Thence about a stone's throw is the crypt where His body was placed and rose the third day. There now, by order of the Emperor Constantine, a basilica is building, that is a gem of wonderful beauty.[18] A century later Eucherius (427-440) puts the Basilica "outside Sion, where a knoll of scanty size stands on the north." [19] Theodosius describes it, about 530, as "in the city of Jerusalem," two hundred paces from holy Sion." [20] More ex-

[14] For a summarized statement of the question, see *Survey of Western Palestine. Jerusalem*, pp. 114-116.

[15] *Temple de Jérusalem*, p. 68.

[16] See Germer-Durand, *Revue Biblique*, I. p. 377.

[17] *I. e.*, the Damascus Gate, where begins the road to Neapolis or Nablus.

[18] Geyer: *Itinera Hier.* Burdigalense, pp. 22-23.

[19] Geyer, p. 126. [20] Geyer, p. 141.

plicit is an anonymous author whose words have been preserved by St. Bede: "The Sepulchre of the Lord . . . is in the middle of the temple, and the temple is in the midst of the city toward the north, not far from the Gate of David." [21] This "gate of David" is evidently the Jaffa Gate,[22] not the Muslim's Gate of David (Zion Gate), which is in the southern wall. Lastly, the ancient mosaic chart of Medeba discovered in 1897, which dates at least from the beginning of the fifth century,[23] is in harmony with these testimonies.

That is enough to establish a strong claim. The chart would suffice, yet the pilgrims are to be listened to. They beheld the original basilica, and their descriptions correspond with the basilica of to-day. It stands "in the midst of the city," i. e. a considerable distance from the present walls. It is situated "toward the north," and consequently "north of Zion," the suburb which occupies the southern extremity of the same hill. It contains a "knoll [24] of scanty size," the presumed Calvary, and it is "not far from the Gate of David." No other site in Jerusalem possesses these requirements.

[21] Geyer, p. 107.

[22] St. Bede also calls the Jaffa Gate that of David (Geyer, p. 224), perhaps because the citadel, or "Tower of David," adjoins it.

[23] See *Rev. Bib.*, 1897, pp. 165 ff.; also Jerusalem section of map opposite p. 341.

[24] The Gospel does not call Calvary a "mount," but merely "a place." (Cfr. Mtt. 27: 33; Mk. 15: 22; Lk. 23: 33; Jn. 19: 17.) No Greek Father speaks of it as a "mount." The *monticulus* of the Bordeaux pilgrim, the first to use the term, is perhaps ascribable to architectural work. It has been sometimes described as a mound *made* of stones. Several pilgrims speak of having had to ascend it by steps. It is approached in the same manner to-day, and although the steps are only eighteen in number, the place still retains the name of "mount." Latin writers are wont to insert the word "mount" into their translations from the Greek Fathers when there is no warrant for it in the original. Col. Wilson attributes this tendency to western mysticism, according to which we must look up, as it were, to the Crucifix in order to receive Redemption from on high. This topographer has examined the present rock of Calvary critically. His verdict is that it is natural, although altered by "vicissitudes" and "various reconstructions" round about. See *Quarterly Statement*, 1902, p. 149.

II.

Was Constantine Guided by a Sound Tradition When he Selected this Site for his Basilica?

By a sound tradition we mean one that had its roots in the Apostolical age.

We shall first outline the history of the Jerusalem church during this epoch before we insist upon the continuity of any one of its local traditions. We shall show that transmission was possible before we attempt to demonstrate it as a fact. Our adversaries attack both points.

The fervent Christian community, of which we have such a glowing account in the Acts of the Apostles, fled with its bishop, Simeon, to Pella to escape the siege of Titus (70 A. D.). Just how long it remained in this retreat is a matter of conjecture. It was possible to return shortly after the siege, for Jerusalem was far from having been totally destroyed.[25] Indeed Sir Charles Wilson has shown that besides the three towers and the section of the wall left by Josephus,[26] a considerable portion of the city must have survived. There must have been accommodations for "a military and civil population of from eight to ten thousand souls."[27] Even though Josephus be interpreted most rigorously, the following statement of Dr. Breen seems exaggerated: "During the siege under Titus, everything at Jerusalem was destroyed."[28] The only ancient author who seems to say anything of this kind is the Monk Alexander, who lived five centuries after the event.[29] We think that Epiphanius is nearer the truth. He

[25] That the plough was passed over Jerusalem is hard to substantiate. That it was passed over the Temple Platform at this period is a chronological error (Robinson, *Bibl. Res.*, I, p. 366, text and note 2), not to say a legend (Wilson). Germer-Durand, who joins with others in asserting the latter calamity and who backs his statement with a prophecy (*Rev. Bib.*, I, p. 374), is referring to the passing of the plough by Rufus in 135 A. D. But this is too late to interfere with the hypothesis.

[26] *Wars*, VII, 1, §§ 1 and 2.

[27] *Quart. Stat.*, 1902.

[28] *Harm. Expos. of the Four Gospels*, IV, p. 463.

[29] See *De Inv. Crucis* (M., *P. Gr.*, LXXXVII, c. 4044).

tells us that there were standing in the Zion Quarter alone, at the advent of Hadrian, the "little church of God, the church that had been left over from the destruction," "seven synagogues," and "a few buildings." [30] Indeed, Wilson sees nothing very absurd in the statement of Eusebius that only half of the city was destroyed by Titus, the other half having stood until Hadrian.[31]

In any case, it is certain that there was no law prohibiting the return of the Christian community between the years 73 and 135. Robinson, following Münter, would reinstate it under Hadrian; Renan, although admitting that the return might have been postponed until 122, makes its occurrence possible as early as 73. Dr. Sanday of Oxford prefers to bring them back about the latter date, i. e. shortly after the siege. This opinion is certainly plausible. The little group of Pentecost, whose numbers swelled to five thousand in a few days, must surely have grown in the interval by reason of its organized proselytism, and it is hardly natural that such a considerable body would have prolonged its banishment more than necessary. Moreover, all authors are agreed that individual Christians could have visited the city as their needs required. Be this as it may, the community had been re-established before the visit of Hadrian (130). They were among the first inhabitants of Aelia Capitolina, the new pagan city that replaced Jerusalem.

After the departure of the Emperor (132), the Jews revolted under Barcochebas, whereupon took place the final rupture between them and the Christians.[32] However faithful

[30] *De Mens. et Pond*, XIV (M. XLIII, c. 261).

[31] We do not insist that Eusebius be here taken literally, for he is more intent upon the explanation of a prophecy than the description of a fact; yet to style his assertion a mere "figment of imagination," as Robinson has done, seems extremely unjust. It must be remembered that Eusebius had but a moment before openly referred to Josephus, and he certainly regarded that nothing he was about to say was irreconcilable with the Jewish historian. See *Dem. Evan.*, VI, XVIII (M. XXII, c. 453).

[32] That this rupture should take place was inevitable, for Barcochebas

the Jewish converts might previously have been to the Mosaic Law, they must have broken with it entirely at this crisis. It was the moment when the law passed from a moribund to a death-breeding (*lex mortifera*) state. As a result, the Jewish Christians, abandoned by their brethren, were cemented more closely in charity, faith, and friendship, with the Gentile converts. Sympathy between the two increased [33] and, with that sympathy, the innate jealousy for their peculiar rights, privileges and possessions.

The rebellion of Barcochebas was suppressed in 135. That same year Aelia Capitolina was completed, and the statue of Jupiter Capitolinus was set up on the site of the Temple. Shortly afterward, if we are to accept the authority of early church historians, the Holy Sepulchre was desecrated by a monument to Venus. According to St. Jerome, Sozomen, and later writers, Calvary shared in the desecration. We postulate these authorities for the present. We shall investigate their value later on.

For two centuries thereafter, the name "Jerusalem" fell into disuse, and no Jew was allowed to approach the city under pain of death. Whether the Christian body suffered by this enactment is uncertain. Dr. Breen seems to argue strongly that it did. "Centuries of ruin and desolation," he writes, "had elapsed between the death of Jesus and the building of the church" of Constantine. He forgets that Aelia was a flourishing city. A few lines farther on, he adds: "It is certain that Hadrian endeavored to destroy every memorial of Christ at Jerusalem." Eusebius, whom he quotes, says nothing of the kind. That author gives not the slight-

posed as the Messiah, and no Christian could join his standard without apostatizing. Hegisippus tells us that he persecuted the Christians in order to force them into a denial of Christ. Eus., *Hist. Eccl.*, IV, 8 (M. *P. Gr.*, XX, c. 324).

[33] C. H. Turner thinks that the Gentile Christians disdained the Jewish (*Journal of Theol. Studies*, 1900, p. 550). This could hardly have been the case in such untoward circumstances, and it is hardly in keeping with the fraternal spirit described in the Acts, a spirit that must have been strengthened by persecution and hardship.

est hint of Hadrian, and he speaks only of a "a holy grotto" in one corner of the city as having been fraudulently concealed. St. Jerome does little more. Christ and his followers as a body are nowhere mentioned as being the object of Hadrian's special hatred. But there are two other authors who partly coincide with Dr. Breen. Witness this extract from McMillan's "Guide to Palestine and Egypt": "All Jews and Christians were expelled from Jerusalem in A. D. 130. . . . For three generations, i. e. for nearly 100 years, no Christian was allowed to enter Jerusalem" (p. 32). Hugh P. Hughes writes in a similar strain: "For generations after the destruction of Jerusalem, no Jew and no Gentile went there." [34]

That both these statements must be modified, has been pointed out by Dr. Sanday. His comment is clear and simple. "We may leave the word 'Jew'", he said, "but we must certainly strike out 'Christian'." The only Christians who may have suffered were Jewish converts, and he makes a possible exception for them, since the authorities may have gone "by some such tangible mark as circumcision." [35]

Eusebius seems to corroborate this view. He writes: "After the coming of our Saviour Jesus Christ, their city, even Jerusalem and every organization and civil institution *pertaining to the rite and religion of the Mosaic Law,* were overturned and destroyed." [36] No hint is given that the Gentile Christians suffered. There is not the least suggestion that Aelia Capitolina, the successor to Jerusalem, refused them a domicile. On the contrary the monk Alexander expressly tells us of a Gentile Church at Jerusalem under Hadrian,[37] and it is certain, as we shall learn later that a vast number of Christians frequented the city long before the reign of Constantine—a crime that would have reaped capital punishment, had not distinction been made between the Christian and the Jew.

[34] "Morning Lands," p. 233.

[35] "Sacred Sites of the Gospels," pp. 74-75.

[36] Demonstratio Evangelica, XVIII (M. XXII, c. 454).

[37] *De Inven. S. Crucis* (M. Pat. Gr., LXXXVII, c. 4045).

It seems that our opponents overlook the fact that the primary cause of Hadrian's unbending edict was the insurrection of the Jews under Barcochebas. It must be borne in mind that the Christians took no part in that rebellion.

These remarks bring us to the accession of Constantine. The Emperor's mother, St. Helena, visited Jerusalem in 326, and nine years later the grand basilica was completed.

Throughout this period, therefore, there were only two inconsiderable breaks in the continuity of the Jerusalem Church, the longer about the year 70, and the second, which is more or less conjectural, about 135.[38] Neither one of these would have sufficed to obliterate the important tradition in question.

There is another argument that confirms us in this opinion. It is the lists of Jerusalem bishops that have been preserved for us by Eusebius, Epiphanius, and other writers. We are aware that C. H. Turner is loth to accept these lists in their integrity. He thinks, as did Eusebius (when he received his list from the people at Jerusalem), that there are too many names in them.[39] "We must be content," he says, "to know for certain the names and martyrdoms of the two first bishops, the Lord's brother (St. James) and the son of Clopas (St. Simeon)—the substitution of a Gentile for a Jewish line after A. D. 135—the episcopate of Narcissus—the succession and martyrdom of Alexander." He also allows occasional names between St. Simeon, who saw the end of the first century, and Narcissus, who was bishop before the year 200.[40]

Dr. Sanday characterizes this treatment as "too drastic." He would account for the number of bishops by saying that an earlier chronographer (147 A. D.) had been followed, and by suggesting that the bishops were consecrated according to seniority.[41] Consequently he is inclined to accept the explanation given by the Jerusalem Christians to Eusebius as correct. "They (the bishops) were all short-lived."

[38] It is possible that, since the community fled to escape the siege, they also sought shelter elsewhere during the insurrection. But the latter was of short duration and its effects were not disastrous.

[39] *Journ. of Theol. St.*, I, pp. 548-549.

[40] L. c., p. 553.

[41] *S. Sites*, p. 76.

Yet, even with Turner's restrictions, we may depend upon a continuous succession, however uncertain we may feel about which names are genuine and which are interpolated. Hence, we conclude as follows:

A continuity of episcopal succession argues a stronger continuity of the religious body whether in or outside Jerusalem. But, since the longest, we might say the *only* remarkable absence from the city, for which we have certain historical proof, did not exceed a generation—it probably did not last a decade—it follows that any highly esteemed or predominant local tradition could and would have been transmitted without interruption, *if* such a local tradition once came into existence.

We are now prepared to show that there actually was a tradition of this character centering around Calvary and the Holy Sepulchre. We give a triple proof, for which, however, we claim only a cumulative force.

If we grant the sovereign importance that the primitive Christians attached to the mysteries enacted at these places, we may rest assured that their remembrance was perpetuated by

1. an impulse from within, arising from the Oriental instinct to localize religious events, and

2. an impulse from without, in which the custom of pilgrimage-making figures principally. Then, we must consider

3. the authority of ecclesiastical writers, who treat of the matter in hand.

I. THE IMPULSE FROM WITHIN.

The unique position of the Crucifixion and the Resurrection in the domain of Christian truth was far more sensibly appreciated in the early days of the Church than to-day. We have imbibed the knowledge of them with our mother's milk, but not so the primitive Christians. For them the new doctrines were an overturning of all their former beliefs. "Faith and hope in Christ Jesus" was the watchword of St. Paul, and the key-note of both was the death and the Resurrection of the Man-God. Moreover, explicit dogmas were few, and these were the groundwork, the proof, of them all. "If Christ be not risen again, then our preaching is vain and your

faith is vain.[42] Yet if Christ had not died, He could not have risen.

Let us now picture the sad spectacle of Good Friday and the joyous excitement of Easter morning. All Israel was at Jerusalem to celebrate the Pasch. They took part in the condemnation or at least witnessed it. They followed the procession to Calvary, and the vast majority, who were not converted, rejoiced on their homeward journey as they spread the news that a false Messiah had been done away with.

On Easter day the religious authorities were alarmed; the soldiers had fled from their posts. There had been an earthquake. The sealed stone had rolled back and the prisoner was gone. But the news was hushed. The guards were suborned to say that while they were asleep the disciples had stolen the body. The latter, however, were as much astonished as the priests. We can hear their nervous talk. We can see them running back and forth. There is Mary Magdalen at the sepulchre before day-break. The other women come and they fall upon their faces through fear.[43] All hurry away to tell the disciples. Mary "runs." Thereupon Peter and John start out abreast, but John outdistances Peter because he is the younger. All are astir, and the day ends when the two disciples come out-of-breath from Emmaus to say that they met Him on the way.

Could such incidents as these be forgotten? Could the scene of their enactment lie concealed? One who refuses to understand human nature, may be inclined to answer "yes,"[44] but we choose to answer with all Christian ages "no."[45]

[42] I Cor., 15: 14. [43] Luke, 24: 5.

[44] We endorse heartily the principle of Dr. Breen, viz., to follow always "the cold logic of facts"; but we reserve the right to reason upon known facts with a view to getting at those unknown. If this part of the discussion is "sentimental," it is because the facts beneath are calculated to elicit sentiment in a high degree. That much granted, our study becomes a psychological one, and it does not take a prophet to foretell what a group of sympathetic people will do when they are worked up to a high pitch of enthusiasm. To disregard this point would be to neglect a potent factor in the solution of the problem. We can never reconcile ourselves to the belief that the only facts we can know are those that are recorded.

[45] The greater number of our opponents are Protestants, and some of

We remember that fifty days after the Passover there were devout Jews dwelling at Jerusalem "out of every nation under heaven."[46] By an unusual happening they are all suddenly attracted toward the house whither the disciples had retired after the Ascension. There they heard proclaimed, each in his own tongue, the tidings of the Resurrection. Three thousand of them believed. Shortly afterward two thousand more were converted. Now all these were inhabitants of Jerusalem, familiar with the places round about, and they had talked more than once over the supposed disaster that "the Galileans" had sustained by the recent execution at Calvary. We can suppose that they were kept in ignorance of the sudden change of things, by the agents of the priests; but now that ignorance was dispelled. The cross, the tomb, and the garden, had been the scene of victory instead of defeat. They remembered them well, and in their subsequent daily intercourse with the "one hundred and twenty,"[47] they learned the details of the Resurrection. Needless to say, their Oriental fondness for telling and repeating marvelous things, especially such as are of a religious character, prevented the new recollections from dying out.

Now we must take into consideration that among this great number who constituted the nascent Church, there were people of all classes, young as well as old, and families as well as individuals. Many of them took part in the flight to Pella, and of these some returned to Jerusalem afterward. Although we do not wish to insist on extreme longevity, we may safely assert that a goodly number of their immediate chil-

them have brought forward in this connexion the Protestant principle that the whole of the New Testament tends "to lead the true worshippers to worship God, not merely at Jerusalem or in Mt. Gerizin, but elsewhere in spirit and in truth." So speak Robinson and Wilson. Yet the latter observes: "Even if the first Christians, or spiritual followers of Christ, attached no importance to the scene of the Resurrection, it would have been contrary to human nature and custom to have forgotten it." (*Quar. Stat.*, 1902, p. 57, n. 2.) It is pertinent to remark that those who try to establish rival Holy Sepulchres to-day are all Protestants.

[46] Acts 2: 5. [47] Acts 1: 15.

dren survived the visit of Hadrian and the completion of Aelia Capitolina (i. e. 135 A. D.). These are they who had learned the site and position of the sepulchre from their elders, according to Alexander, and who worshipped daily at the Tomb.[48]

But, was the interest in Calvary and the Holy Sepulchre so lively as to guarantee a perpetuation of their memory to subsequent generations?

We might answer that the surpassing importance of the mysteries connected with those places had not diminished, and that, if that importance had sufficed to preserve the remembrance of a basilica for well-nigh sixteen centuries, it ought to have sufficed to keep alive a knowledge of the sites in question for two centuries (i. e. from 135 to 325 A. D.). But we do not postulate that much. For present purposes, it would be more than enough to extend this knowledge forty-five years longer, i. e. until the year 180 A. D., for at that date the period of recorded pilgrimages had begun.

It is a popular custom with which we have to deal now. If we carefully examine the Old Testament, we are led to believe that it was no uncommon occurrence for the Jews to mark and remember places where unwonted incidents occurred. The phrase "usque in praesentem diem," so frequent in the historical books, indicates the survival of many local traditions.[49] For example, the tomb of Abraham, Isaac, and Jacob, was remembered. It was at Hebron, in the cave of Macpelah.[50] It is to-day recognized in the Harâm. The tomb of Rachel was known when the Books of Samuel were written,[51] and its identification at present in "the borders of Benjamin" north of Jerusalem, is not improbable. Most interesting of all is the allusion made by St. Peter to "the patriarch David", whose "sepulchre", he says, "is with us unto this day."[52]

Mark well, it is not necessary that these sites should have

[48] *De Inv. S. Crucis* (M. LXXXVII, c. 4045). *Cfr.* also Socrates, *infra.*

[49] *Cfr.* Gen. 35: 20; Jos. 4: 19 ff. and 7: 26; II Sam. 18: 18, etc.

[50] *Cfr.* Gen. 25: 9; 49: 30; 50: 13.

[51] I Sam. 10: 2.

[52] Acts 2: 29.

been authentic, although we believe that they were. It suffices to know that the reputed places received popular veneration. That interest alone, active as it was in the time of Christ, would have sufficed to mark His tomb.

What we wish to insist upon here is, that this innate custom of marking and remembering venerable spots and chiefly sepulchres, would scarcely have been suspended in the case of our Lord. Christ was greater than Abraham, greater than Jacob. He was David's Lord, even in the minds of the early Christians. He was the true Messiah, whose sepulchre had been especially glorious. Indeed, had our Lord's body met the fate of common criminals' corpses, we might entertain some doubt in the matter; but that was not the case. Joseph of Arimathea, the rich man to whom Pilate had deigned to listen, placed the divine treasure in his new-hewn tomb, in his own private garden; and we know that both the tomb and the garden became common property after Pentecost.[53]

These premises undoubtedly strengthen our first contention, namely, that the sacred places were known at least until the building of Aelia (135 A. D.). Christian devotion was fostered about them, though we are far from thinking with Chateaubriand that chapels were built over them.[54] We might even claim to have given additional force to the presumption that the places were known as late as 180 A. D.

But we must first weigh the effects of the political crisis in the third decade of the century. It is certain that when the city ceased to be Jewish, and became pagan, the bishops were no longer Jewish, but Gentile. This substitution of a Gentile for a Jewish line could hardly have had a sinister effect upon the tradition we are concerned with.[55] The Gentiles, before their conversion, had been accustomed to honor heathen shrines; and we fail to see why they should have neglected the Christian sanctuaries, which were worthy of far higher es-

[53] Acts 2: 44.

[54] Even in the later epoch it is probable that Golgotha was left in the open, *surrounded* by the edifices of Constantine, but *not covered* by them.

[55] See note 9.

teem. Therefore, if actual veneration of the sacred spots was checked either at once or in succeeding times, we must look elsewhere for the cause.

Now the last open persecution against the Christians was at the time of Barcochebas—a little too early to solve the present difficulty. The only other assignable cause is furnished us by ecclesiastical authors, whose authority we postulate for the present.

Granting, as we do, that Hadrian had determined to build a pagan city on the site of Jerusalem, it is evident that any individual or personal rights opposed to the imperial wishes would have to give way. And if Hadrian himself, or any of the pagan aristocracy, chose to embellish the city with temples or shrines, the individual owners of any site or plot of land that they would deem suitable to their purpose, would have to part with their possessions. Now we learn from the writers from whom we shall later quote, that the pagan colonists, if not the emperor himself, conceived and executed a design of this sort. That Christian rights were violated thereby, or that Christian property was confiscated, may have been a matter of indifference to them,[56] but the fact remains that a shrine to Venus was erected over the Holy Sepulchre, while Calvary was desecrated in like manner. Thenceforward, Christians were unable to pay religious homage at these places, and so they kept away. Far, however, from obliterating the sites, the act of desecration was rather calculated to make the remembrance of them indelible. If the Jews would come back, after two full centuries of absolute banishment, to weep over the walls of Jerusalem,[57] can we reasonably say that the Christians would allow such abuses to pass by unlamented? No, indeed. The minds of the offended faithful would preserve the recollection of the injury. As long as the idols stood, the tale of their origin would survive, and the story would go from bishop to bishop, from father to son, as of an

[56] *Cfr.* Sanday, *l. c.*, pp. 73 and 74.

[57] This custom began under Constantine and it continues to-day.

abominable deed, a detestable sacrilege. The heathen would grow blacker from day to day, while Oriental zeal, which is almost Manichean in its fervor, would end by ascribing the work to demons.

Such would be the state of affairs at the accession of Constantine and the visit of St. Helena.

2. THE IMPULSE FROM WITHOUT.

This part of our argument hinges upon the interest that would be taken by foreign Christians in the sacred places, which interest would force upon the community of Aelia a lively appreciation of their sacred heritage. In this line of reasoning also we take the objective importance of the mysteries themselves for a basis.

That the Jews were yearly conveyed to and from Jerusalem for the Paschal solemnity from all parts of the known world is indubitable. That the early Church of Jerusalem had access to the temple for many years, is equally beyond dispute. The Christians prayed there. The Apostles preached there. There was no sudden rupture with the Law itself, but only with its obstinate and exclusive followers. Indeed, the New Dispensation was thought to tend to the perfection of the Old, and not to its destruction. If the Gentiles were exempt from the latter, it was because they were Gentiles; for the pious converted Jew had abundant reasons for thinking that he was better and more holy if he observed both Laws together.

Under these circumstances it would be hazardous to say that the converts "of the dispersion" stopped their pilgrimages to the Holy City at once, or that none of them visited it during the year. We are confirmed in this opinion by the ready, off-hand way in which St. Paul, who seldom travelled alone, proposes so many and such long journeys to and from Jerusalem, without any intimation that his plans are extraordinary. It is even hinted that he set a special value upon the spending of great festivals in the Holy City. That is why, at the close of the third voyage, "he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem." [58]

[58] Acts 20: 16.

Again, if we are to accept the "Textus Receptus," he was travelling with a Jewish Paschal pilgrimage at the close of his second voyage. For that reason, he refused to tarry at Ephesus, answering those who had invited him, "I must by all means keep this feast that cometh, at Jerusalem."[59] Note well. He must be there, to keep the day, "to keep the feast."

That the Gentiles likewise made regular pilgrimages to their shrines is not to be doubted. History is too strong on this point to be challenged. Now, Christianity for them was not revolutionizing except in its doctrines and morals. It was rather a transplanting, or, as St. Paul styled it, "an engrafting" into an older stock. In the new order of things, therefore, these outward signs of religion would continue. The incentive to pilgrimage-making, instead of being plucked in the bud, would be fostered and made more noble. The pilgrimages would continue, but they would be turned into newer channels.

What we wish to deduce from this is, that Christian pilgrimages began with the spread of the Gospel. They were the natural outcome of pre-existing conditions. This being the case, the Jews, who had been accustomed to come to Jerusalem for the Passover, while continuing—if they did—in the works of the Law, must always have been more interested in Christ, their true Pasch who had been crucified.[60] They would accordingly seek the place of His martyrdom and kneel at the door of His tomb. As for the Gentile converts, they could have found no other attraction in the city. For them, Judaism was an antiquity far too rigorous and exclusive to allure.

This is the best explanation of the fact that the first recorded pilgrimages are presented so informally and almost as a matter of course. To illustrate this point, we shall leave the notices of them framed in the context. The first is that of Melito of Sardis (d. 180). He thus writes to his brother Onesimus: "Since you wish to know accurately the books of the Old Testament, I have done my utmost to make (you) a perfect list. For that reason, when I had set out for the East

[59] Acts 20: 21—not in the Vulgate. [60] See I Cor. 5: 7.

and had come *to the very place* where these things were formerly announced and *carried out*, I diligently learned the books of the Old Testament." [61]

Of Alexander of Cappadocia, Eusebius writes: "When he had departed from Cappadocia . . . for Jerusalem, *for the sake of prayer and the investigation of the places,* the brethren there would not permit him to return. They compelled him to remain with them from that time on." [62] They made him coadjutor to Narcissus.

Origen, in commenting on the Gospel of St. John, insists that the proper name in 1 : 28 should read Bethabara, and not Bethany, "since" he says, "we also had *visited the Places* for the investigation of the footsteps of Jesus and of His disciples and of the prophets." [63] And St. Jerome in his encomiums of the same Father, gives us the following welcome information: "The splendor of his (Origen's) fame appears from this, that Firmilianus, Bishop of Cæsarea (in Cappadocia)—having come to Palestine *for the sake of the places,* was instructed by him for a considerable time in the Sacred Scriptures, at Cæsarea" (of Palestine).[64]

It is significant that in these passages, the expression "the Places" is used as well-known terminology, that a double object is assigned for the pilgrimages, viz. prayer and investigation, and, finally, that no astonishment is betrayed, as one would expect if the pilgrimages were rare or extraordinary. Was then the custom of pilgrimage-making a new movement, or was it not?

If these were our only data, we might answer falteringly "probably yes, and—probably no." Again were we to reflect upon the ancient cult of shrines and sanctuaries, and were these our last available data, we might reasonably say: "It is the old custom dying out." But if we suddenly come in contact with a great Christian movement, and if that movement corresponds to the older ones in Judaism and Gentilism, save that it takes a newer trend, we may take it as a proof

[61] Eus., *His. Eccl.*, IV, XXVI (M. XX, c. 396).

[62] *Ibid.*, VI, XI (M. XX, c. 541). [63] In Joan. 6: 24 (M. XIV, c. 269).

[64] *De Viris Illustr.*, LIV (M. *Patr. Lat.* XXIII, c. 666).

that the old custom has not really expired, but that, after having paved the way for the new, it has yielded to it in a moment of crisis.

Now such a movement is recorded by Eusebius as early as the year 315. The Father is explaining the prophecy of Zach. 14:1-9, "which," he says, "one may to-day see accomplished to the letter." The accomplishment consists in this, that "all, whoever they may be, who have with faith received the religion of Christ, flock together from all parts of the earth, not, as of old—to adore in the ancient sanctuary—but to inform themselves as to the siege and desolation of Jerusalem, which prophecy had foretold, and to pay their adorations on Mt. Olivet." [65] "Surely such a movement as this is not the work of an hour. We prefer to consider it as a link in the long chain that unites the pilgrimages of to-day with those that began when the Ark was set up on Shiloh." [66]

It was this constant influx from without that served to stir up in the Christian settlement a keen appreciation of its being at "the centre of things." As pilgrims came and went it naturally cherished the more its sacred remembrances, and as the more intelligent among the strangers intent upon "the investigation" of the Places, in order to see therein "a fulfilment of prophecy," it was Aelia's privilege and duty to have always a ready answer. Whence was that answer to come? From a knowledge of its local traditions. Which of these traditions were uppermost? Those connected with the death and Resurrection of Christ. The sites of these events were to be investigated more than all others, if such investigation were possible.

As a matter of fact, it was St. Helena's diligence in this regard that resulted in their recovery. She was not the first to push inquiry so far, but she was the first who did so under favorable circumstances. She was the first who acted and who could act under Christian auspices. She was an empress

[65] *Dem. Evang.*, VI, XVIII (M. XXII, c. 457).

[66] We admit, of course, an interruption after the siege of Titus, but not necessarily a long one. During this interval, however, there was no possibility of the sites being forgotten.

and was aided by the imperial munificence of her son. She could push her investigations into actual research and excavations; and her work is recorded, because it was crowned with success.

Now arises the question: Why do the pilgrims not mention these sites if they were so interested in them? Why do they not tell at least of their desecration, if they were prevented from venerating them? A laconic reply would be: "Perhaps they did, but their itineraries, if they wrote any, are lost."

We have shown clearly that what allusions we have to individual pilgrimages, come under the head of *obiter dicta.* They are mere side issues, nothing more. Even when Eusebius unexpectedly tells us that Christians are hastening to Jerusalem from all parts of the known world, he appeals to this fact only in so far as it is a fulfilment of the prophecy he is discussing. Hence it is that he first shows us the pilgrims intent upon the desolation of the city described in the first three verses, and then takes them to Mt. Olivet as the subsequent verses require. He has no occasion to speak of Golgotha, since the prophecy does not mention it.

Our contention, therefore, is not weakened. It is enough for us to know that the more intelligent among the pilgrims were bent upon investigation, and that at the first favorable opportunity, thanks to Christian patronage, that spirit of investigation led to a presumed recovery of the sites.

What we have thus far considered is certainly of sufficient force to form a strong presumption in favor of an actual recovery, yet, since we pretend to give only a cumulative argument, and that argument is yet incomplete, all that we maintain for the present is that the double impulse described—the one from within, the other from without—are sufficient to guarantee an unqualified acceptance of what ecclesiastical writers tell us about the recovery in the fourth and subsequent centuries. On their authority the actual existence of the tradition is directly established.

This we shall consider in the next article.

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[TO BE CONTINUED.]

THE SOCIAL POSITION OF THE EARLY CHRISTIANS OF ROME (A. D. 30 [?]—138.)

IN THE FAMOUS fifteenth chapter of the *Decline and Fall* Gibbon with inimitable irony gives his view on the social position of the first Christians. "Such is the condition of civil society that, whilst a few persons are distinguished by riches, by honors, and by knowledge, the body of the people is condemned to obscurity, ignorance, and poverty. The Christian religion, which addressed itself to the whole human race, must consequently collect a far greater number of proselytes from the lower than from the superior ranks of life. This innocent and natural circumstance has been improved into a very odious imputation, which seems *to be less strenuously denied by the apologists than it is urged by the adversaries of the faith.*" He then proceeds to paraphrase a charge of Celsus [1] to the effect "that the new sect of Christians was almost entirely composed of the dregs of the populace, of peasants and mechanics, of boys and women, of beggars and slaves, the last of whom might sometimes introduce the missionaries into the rich and noble families to which they belonged. These obscure teachers (such was the charge of malice and infidelity) are as mute in public as they are loquacious and dogmatical in private. Whilst they cautiously avoid the dangerous encounter of philosophers, they mingle with the rude and illiterate crowd, and insinuate themselves into those minds whom their age, their sex, or their education, has the best disposed to receive the impression of superstitious terrors. This unfavorable picture, though not devoid of a faint resemblance, betrays the pencil of an enemy." This is true also of Gibbon's paraphrase, which, though not as savage as Celsus's original charge, is vastly more piquant. After putting forth a slight defence against the charge of Celsus, Gibbon remarks that the exceptions of Aristides, Justin, Clement, etc., "are either too few in number, or too recent in time, entirely to remove the imputation of ignorance and obscurity which had been so

[1] Origen, *C. Celsum*, 3, 55.

arrogantly cast on the first proselytes to Christianity. Instead of employing in our defence the fictions of later ages, it will be more prudent to convert the occasion of scandal into a subject of edification." [2] In other words, Gibbon takes as a true description of the early Christians the words of Celsus which purport to describe the Christians of the third quarter of the second century. If we are not to believe with Celsus that the earliest Christian teachers appealed only to silly, weak women (γυναῖα), children and slaves, we are at least to hold that only the ignorant, the foolish, the poor, and the rude, with very few exceptions, were in the beginning converted to Christianity.

This description of the early Christians seems to have been widely adopted at least in common opinion. Other writers would almost confine Christianity at its beginning to the middle classes. Merivale gives it as his opinion that in Judea the Gospel was not first received by the despairing but rather by "the hopeful enthusiasm which urges those who enjoy a portion of the goods of life to improve and fortify their possession. And again at Rome it was first embraced by persons in a certain grade of comfort and respectability; by persons approaching to what we should call the middle classes in their

[2] Celsus's charge is that the only adherents to Christianity are "tanners, fullers, workers in wool, ignorant, rough men who dare not open their mouth in the presence of their masters, and become eloquent only before weak silly women and children. They bid children pay no attention to their fathers and not to believe their masters, in so much as they talk nonsense, and are without sense, and seeing that they are preoccupied with silly foolish talk, know nothing worth knowing and are capable of nothing good. They claim that they alone know the right kind of life to live, and assure the children that by listening to them they will not only be happy themselves but will also bring good luck to their homes. They profess, however, their inability to give their teaching in the presence of the children's fathers and masters. The wickedness and wrongheadedness of these put them out. They are utterly corrupted, wicked in the extreme, and beat them. If the children want to be instructed, they must leave their fathers and masters, go with the women and their playfellows into the women's quarters or to the tanner's or fuller's shop: there they will get perfect knowledge. It is by such talk as this that they win disciples." (Origen, *C. Celsum.* 3, 55.) In another place Celsus says that Christianity appeals to the common people only (*Ibid.*, 1, 27).

condition, their education, and their moral views." [3] Dean Milman thought "that the strength of Christianity lay in the middle, perhaps the mercantile classes." [4] Lightfoot, coming nearer to Gibbon's view, says, speaking generally, though with Rome especially before his mind, "It is the tendency of religious movements to work their way upward from beneath, and Christianity was no exception to the general rule. Starting from slaves and dependants, it advanced silently, step by step, till at length it laid hands on the princes of the imperial house." [5] In another place he says, "that the majority of the first converts from heathendom were either slaves or freedmen appears from their names." [6] Professor Ramsay in 1893 complained of the fixed idea prevalent among some scholars that the Christians were too humble and insignificant a set to have attracted the attention of the Roman government as a particular sect.[7] This writer has gone so far in the other direction as to assert that Christianity "spread at first among the educated more rapidly than among the uneducated." [8] More lately, Dr. Orr has written that the Divine Power of Christianity "drew to it men of all classes of society from the beginning, and often the persons in higher station were the first to come and, through their example, brought others." [9] This last view can with good reason be proved true of the first spread of the Church in Western Asia and Eastern Europe.

Our present purpose, however, is to see of what classes the Church in Rome at its first beginnings consisted and how far socially it extended by the end of the first century of its existence. For convenience' sake we may take the death of Hadrian as our *terminus ad quem*.

[3] *History of the Romans under the Empire*, Vol. VI, pp. 456-7.

[4] *History of Christianity*, II, ch. 9, note. In the text he said that "the relative rank and wealth [of Christians] were more evenly balanced" [than among pagans?].

[5] *Clement of Rome*, I, p. 29.

[6] *Notes on the Epistles of St. Paul*, p. 165.

[7] *Expositor*, July, 1893. [8] *Church in the Roman Empire*, p. 57.

[9] *Neglected Factors in the Early Progress of Christianity*, p. 97.

The evidence is not very abundant for this early period and not very clear, but still some light may be shed on the question by St. Paul's letter to the Roman Christians, by the historians that deal with the time, by St. Ignatius of Antioch, by the "Pastor Hermae," and especially by the earliest catacombs, for the study of which Monsignor Wilpaert's splendid volumes are now available.

Our first piece of evidence is St. Paul's Epistle to the Romans, Chapter 16. In this letter St. Paul mentions more members of the Church by name than in any other letter.

First, he salutes the Church which met in the house of Aquila and Priscilla, whom he had first met at Corinth. Is it fair to argue that a very small house, a house belonging to very poor people, would not be chosen to serve as a Christian meeting-place and that, consequently, Aquila and Priscilla did not belong to the lowest ranks of society? Of the other names mentioned (verses 3-16) some perhaps, not otherwise specified, were those of slaves or freedmen; at least some of these names have been found on burial slabs inscribed to the memory of slaves or freedmen connected with the imperial house.[10] But the fact that some of the Roman Christians mentioned by St. Paul had names similar to those of slaves or freedmen of Eastern origin would not prove that his correspondents were themselves slaves or freedmen if, as is probable, they too had come from the East. In any case, to be a slave in the earlier days of Imperial Rome, when important offices and work, requiring trained and clever heads, were entrusted to this class, did not necessarily mean to be one of the rude and ignorant;[11] whereas to be a freedman frequently meant to belong at least to what we call the middle class and often to the wealthy.[12] It is not, however, improb-

[10] Cf. Lightfoot, *Philippians,* pp. 21, 171; also *Clement of Rome,* I, pp. 27-28.

[11] Cf. Lightfoot, l. c.

[12] Cf. also Prof. Ramsay, *Expositor,* 1900, I, p. 99; cf. the inscription quoted by Lightfoot, *Clement of Rome,* I, 114, which shows that a freed-

able that most of those addressed by St. Paul were freeborn and engaged in one or other profitable pursuit at Rome. The tone St. Paul uses in reference to most of them, for instance in verses 6-10, 11 (ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου) seems to exclude the idea of their being slaves, and the previous acquaintance which seems to be implied, would make against their having been freedmen of Rome. In any case, the hypothesis which makes the majority of them slaves or freedmen is not necessary or even reasonably justified, the only argument brought forward being drawn from their names.

St. Paul also sends greeting to the Christians of the household of Aristobulus, brother of Herod the Tetrarch (v. 11), and of Narcissus, a powerful freedman of Nero (v. 11). Such an expression would certainly include slaves and freedmen but also freeborn officials of the house. But here again we do not know what the Apostle's words really imply.

Some years after this letter was written, St. Paul was sent in custody to Rome. He was met by the chief Jews of the city, who came to hear him preach. Of these, we are told, some believed, while some did not,[13] that is to say, St. Paul's first converts in Rome were some of the foremost Jews. In his second letter to Timothy [14] St. Paul sends greetings from Eubulus, Pudens, Linus, and Claudia. Of the social position of Eubulus and Linus we know nothing; around the names

woman could herself have freedmen and freedwomen. I give practically Lightfoot's restoration:

TATIA . BAVCVL
TRIX . SEPTEM . LIB
DIVI . VESPASIAN
FLAVIAE . DOMITIL
VESPASIANI . NEPTIS . A
IVS . BENEFICIO . HOC . SEPVLCRV
MEIS . LIBERTIS . LIBERTABVS . PO

We should probably read: "Tatia Baucul (Nu)trix septem liberorum Divi Vespasian(i atque) Flaviae Domitil(lae) Vespasiani neptis a. . . . (e)jus beneficio hoc sepulcru(m feci) meis libertis libertabus po(sterisque).

[13] Acts, 28:17-24.

[14] II Tim. 4:21.

of Pudens and Claudia some scholars [15] have woven an interesting story which we cannot enter into here. Briefly, according to this view, Pudens was a soldier of distinction who had served in Britain, while Claudia was his wife and a British princess. Tradition made Pudens a Roman Senator. According to Professor Lanciani [16] archeologists have tried to trace his genealogy, "but although it seems probable that he belonged to the noble race of the Comelii Aemilii, the fact has not been clearly proved." What were supposed to be the remains of Pudens's house were discovered in 1870. As they extend for a considerable distance under the neighboring houses,[17] it is clear that the house was that of a man of good position. At the end of his letter to the Philippians (4:32), St. Paul writes: "All the saints salute you, especially those of Caesar's household." These last words would apply certainly to those of the slaves or freedmen of Nero who were Christians. Whether any members of the imperial family or high officials at Nero's court were Christians is not known. When St. Paul in the same letter (1:12-13) writes that what had befallen him had tended to the spread of the Gospel, and that "his chains had become apparent in Christ to the whole of the pretorium and all the rest," so that many of those who believed had taken courage from his chains "to speak the word fearlessly" (1:14), he seems to hint at some great success in the spread of Christianity. Was this confined to the lowest classes? Tacitus [18] writes that the Christians were hated throughout the city of Rome for their crimes, even though the city was a sink of iniquity. "An immense number (*multitudo ingens*) of them were condemned not so much on the charge of causing the fire (of Rome) as on that of hating the human race. Hence pity was felt for them, although they were criminals who deserved rigorously to be made an example of, because they perished not for the good

[15] Cf. Lightfoot's *Clement of Rome*, I, pp. 76-7; also Alford's *Excursus*, prefaced to this commentary on the Epistle to Timothy.

[16] *Pagan and Christian Rome*, p. 110.

[17] Ibid, p. 114.

[18] *Annals*, 15, 44.

of the common weal but to glut the savagery of one man." (ibid.) It is fair to submit that such notoriety as is postulated by Tacitus's words could hardly have been gained by a body embracing the lower classes only. The probabilities too are that if the Christians of Rome were a "multitudo ingens," Christianity had spread in many directions, so far however leaving the very highest class practically untouched.

If we cannot find a Christian of high mark at Rome mentioned by St. Paul or in Tacitus's account of the Neronian persecution, perhaps the latter's words elsewhere will discover one. We read [19] that a certain "Pomponia Graecina, a lady of rank, wife of Aulus Plautius, the conqueror of Britain for Claudius, was accused of being tainted by a foreign superstition, and handed over in accordance with ancient usage, to be tried by her husband. Plautius, after going into the case, pronounced his wife innocent. She lived to a great age, passed in unbroken sorrow. For forty years after the death of Julia, her friend, Drusus's daughter, put to death by the wiles of Messalina, she wore continual mourning, as befitted the grief of her heart." [20] The foreign superstition mentioned here might well of itself refer to a charge of practising the secret and immoral rites of one of the Eastern religions and of not being a Christian, because at this time Christianity at Rome was probably confounded with Judaism and so would have been recognized as a lawful religion.[21] But as with this charge are mentioned her continued sadness and sober dress, many modern scholars [22] have thought she was really a Christian who, after her conversion, became noticeably grave in demeanor, and put away richness of dress, changes which were put down by her puzzled friends, who did not know of, or understand, her change of religion as due entirely to grief for her friend's cruel death. As a Christian, a member of a re-

[19] *Annals*, 13, 32.

[20] Julia died 43; Pomponia was tried 57; she died c. 83.

[21] Cf. Lightfoot, *Ignatius and Polycarp*, I. pp. 9-11; *Clement of Rome*, I. p. 30, note.

[22] Cf. *Clement of Rome*, I. 31.

ligious body not distinguished in law from Judaism, she had a right to acquittal. Her husband's court could only take cognizance of charges of licentiousness, especially of violations of the marriage vow. Charges, however, of "Thyestean feasts" and "Oedipodean unions" were even at this early date made against the Christians.[23] The truth would seem to be that Pomponia Graecina was charged not exactly with being a Christian but with practising the supposed immoral Christian rites. Many think that the probability of the Christianity of Pomponia has now been raised almost to a certainty by the discoveries of De Rossi in the Catacombs.[24] In the earliest part of the cemetery of Callistus is found the crypt of Lucina. This crypt from its purer style of architecture and the excellence of its ornamentation is judged by De Rossi to have been made in the first century.[25] The richness of ornamentation of the crypt also shows that Lucina, to whom it belonged, was a lady of wealth. Further, in this crypt was found an inscription dating from the end of the second century, or the beginning of the third, containing what is almost certainly the name ΠΟΜΠΩΝΙΟΣ ΓΡΕΙΚΙΝΟΣ (Pomponius Graecinus), while other stones were found in the same place bearing the names of members of the Pomponian family or of families allied to it.

De Rossi from these pieces of evidence concludes that the lady who had the crypt built, was a member of the same family and most probably Pomponia Graecina, the wife of Aulus Plautius, herself. The difficulty arising from the difference in the name he gets over by suggesting that Lucina was the

[23] Cf. Tacitus, *Annals*, 15, 44, quoted above; Lightfoot, *Ignatius and Polycarp*, I, p. 53, note; Wandinger, p. 30, quoted by Lightfoot, *Clement of Rome*, I, p. 30, note.

[24] Cf. Brownlow and Northcote, *Roma Sotteranea*, I, pp. 277-281.

[25] Lightfoot, (*Clement of Rome*, I, p. 31) gives as an additional argument for the early date of the crypt the fact of "its exposure above ground"; but De Rossi does not seem to hold this. Cf. Brownlow and Northcote, *Roma Sotterranea*, I, 427, who in their discussion of the cemetery of Callistus and the relation of the crypt to it, deny that the monument above ground belonged to the crypt.

lady's Christian name, taken as symbolical of the light of grace shed on the soul by Baptism.[26] This possession of two names, one the name by which the Christian was known among his pagan friends, and the other "his name in religion," is known to have existed in other cases.[27] Monsignor Wilpaert,[28] however, in the absence of any other historical data, due to the state of ruin in which the crypt was found, judges that the paintings discovered in it belong to the first half of the second century. The dress of the figures, the double layer of plaster and its excellent quality, are, it is true, indications also of the end of the first century. Archeologists however seem to be now unanimous in assigning the paintings of the crypt with Mgr. Wilpaert to the first half of the second century. Hence the crypt itself cannot with certainty be assigned to the first century. Although this conclusion weakens the identification of Pomponia Graecina with the Christian lady Lucina, it leaves the probability of the conversion of Pomponia Graecina intact. In any case the crypt of Lucina goes to prove the spread of Christianity in the higher classes of Rome in the period we are dealing with. The style of the crypt, the richness of its decorations, and the narrow stripe denoting a member of the equestrian order borne by some of the figures, show that the lady, its owner, whom tradition calls Lucina, was a person of position and wealth.

The evidence in the matter of our inquiry relating to Domitian's reign is more clear. Dion Cassius, or rather his abbreviator Xiphilinus[29] writes as follows: "In the same year (A. D. 95 or 96)[30] Flavius Clemens the Consul, although he was his cousin and had to wife Flavia Domitilla, also a relation of the emperor, was put to death with many others by Domitian. The charge brought against both of them was one of atheism, a charge on which many others who had gone

[26] Cf. Col. 1:13; I Peter 5:9; Heb. 6:4.

[27] Cf. Brownlow and Northcote, *Roma Sotteranea*, I, p. 280.

[28] *Pitture delle Catacombe* (1903), II, p. 121.

[29] *Hist.*, 67, 14.

[30] Cf. Lightfoot, *Clement of Rome*, I, 34, note.

astray by adhering to the ways of the Jews, were condemned; of these some were put to death, whilst others were deprived of their property. Domitilla, however, was only sentenced to banishment in Pandateria [in the Tyrrhene Sea]. Glabrio, who had been consul with Trajan, was put to death on the same charges as most of the others and especially because he had fought with wild beasts [in the theatre]." Suetonius in his life of Domitian [31] says: "Finally, on the slightest suspicion and almost while he was still consul, Flavius Clemens, his cousin, a man of most despicable want of energy, was put to death by Domitian. The Emperor had openly named Flavius's sons, who were then quite small, as his successors, and had changed their names, bidding them be called the one Vespasian, the other Domitian." Gibbon [32] saw that this accusation of atheism, especially when joined to that of keeping Jewish ways, could only mean Christianity. In this view nearly all scholars have followed him. The apologists Justin, Athenagoras, Minucius Felix, all relate atheism as the prime charge against the Christians; it is not unlikely that this description of the charge arose in the middle of the second century. Flavius Clemens was a nephew of Vespasian and cousin of Domitian, while his wife, Flavia Domitilla, was granddaughter of Vespasian and niece of Domitian. Flavius was consul in A. D. 95. Eusebius in his *Chronicon* [33] gives a slightly different account. On the authority of Bruttius, a Roman historian, about whose date nothing certain seems known,[34] he says that while Flavius Clemens, the ex-consul, was put to death by Domitian for a Christian, Flavia Domitilla, his niece (not his wife), was exiled to the island of Pontia. This island belonged to the same group as Pandateria, to which, according to Dion Cassius, the ex-consul's wife, Flavia Domitilla was banished. This tradition St.

[31] *Domitian*, 15, 17.

[32] *Decline and Fall*, Ch. 16.

[33] II, after the year A.D. 95, of Domitian, 14; cf. Migne, *Pat. Gr.*, 19, 551.

[34] Cf. Lightfoot, *Clement of Rome*, I, 46.

Jerome [35] confirms. It is also found in the fifth or sixth century acts of the martyrs Nereus and Achilleus, who are represented as chamberlains to Flavia Domitilla, the younger.[36] Mommsen, on the evidence of an inscription,[37] De Rossi on the evidence of the same inscription and the above mentioned tradition, maintain the existence of two Domitillas, the one the wife, the other the niece, of Flavius Clemens. Lightfoot thinks this hypothesis doubtful, giving as his reason a possible and very simple corruption of the text Eusebius followed [38] and, what he thinks, an equally probable interpretation of the inscription Mommsen relies on.[39] Whatever the case may be, we seem to have clear evidence for the fact that very near relatives of the Emperor at the end of the first century were converts to the faith.

The evidence of the catacombs does not confirm the Christianity of Flavius Clemens, but it seems to make certain that of Flavia Domitilla. In the old acts of the martyrs, as also in the pilgrims' itineraries of later date there is frequent mention of the "Caemeterium Domitillae.[40] In the place designated by these old traditions there was found in 1865 a burial-place, the fore part of which is not underground, but a build-

[35] Ep. 108, 7, quoted by Lightfoot, *Clement of Rome*, I, p. 108.

[36] Ibid, p. 51, note; Brownlow and Northcote, *Roma Sotterranea*, I, pp. 180-181.

[37] FL. DOMITILLAE FILIA · FLAVIAE · DOMITILLAE
DIVI · VESPESI ANI · NEPTIS · FECIT · GLYCERAE · L. ET

Mommsen takes "neptis" as genitive, Lightfoot as nominative. Cf. Lightfoot, *Clement*, I, 114.

[38] The original text would run substantially as in Syncellus: Καὶ Φλαουία Δομετίλλα ἐξαδέλφη Κλήμεντος Φλαουίου ὑπατικοῦ . . . εἰς νῆσον Ποντίαν φυγαδεύεται. The omission of ἡ before Κλήμεντος would be a very easy one; its insertion would bring the statement into line with Dion Cassius as far as the relationship of Domitilla to Flavius was concerned. We should then read Φλαουία Δομετίλλα ἐξαδέλφη ἡ Κλήμεντος κτλ, i. e. Flavia Domitilla, his niece (i. e. of Domitian supplied from the context), wife of Clement the Consul.

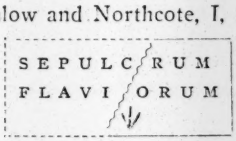
[39] Cf. note above.

[40] Brownlow and Northcote, I, p. 112.

ing of brick placed against the side of a hill. The vestibule of this burial-place opens on the road, has a façade in neat brick work, and is ornamented with a cornice in terra-cotta. Just above the door is still to be seen the place where the inscription of ownership was placed.[41] Unhappily this has been partly destroyed. De Rossi has restored a fragment he found as "Sepulcrum Flaviorum;" on the fragment remaining there is the engraving of an anchor, the Christian sign of hope, which gives the middle point of the original stone: the letters above the anchor in the first line are . . . RUM, in the second . . . ORUM; the original slab has been broken along a line running obliquely almost through its centre. Now, as De Rossi's restoration fits in very completely with the most careful calculation of the size of the letters used and of the amount of space available, if this restoration is not certain, it is, at any rate, very plausible;[42] remarkably so, when the other evidence obtained from the same place is considered. The grandeur of this burial-place, with its vestibule placed against the side of a hill like that of the Nasos, and its extent, show that it must have belonged to an owner of the richest and noblest class, seeing that it was built at great expense and without any attempt at concealment. That the vestibule was built originally for Christian burial is almost certainly shown by the recesses evidently made to receive sarcophagi and not urns containing the ashes of cremated bodies, for up to the first half of the second century most pagan families cremated their dead.[43] From the vestibule a few steps lead down into a gallery excavated in the hill, the roof of which is decorated with a fresco, in an easy flowing style like that of the best pagan art of the first century and hardly inferior to the best, representing a vine in the branches of which birds and genii

[41] Brownlow and Northcote, I, 123; Allard, *Rome Souterraine*, p. 105.

[42] Thus



Cfr., Lanciani: *Pagan and Christian Rome*, p. 340.

[43] Lanciani, *ibid.*, p. 336.

are playing; the side walls, near enough to the entrance to be lighted and seen from without the doorway, are ornamented with marble and painted with frescoes representing Daniel in the lion's den, as also the agape, the fare of which consists in bread and fish. The latter, as is well known, was the early Christian symbol for Christ. From this gallery sixty-four steps lead down to a vast crypt, the walls of which are covered with the richest marble facings to be found in the catacombs. The paintings in the hypogeum of the Flavii, as the gallery is called, and in the large vault, just mentioned, show such evident reminiscences of pagan art that, apart from the history of the place, Professor Mau, the great authority on the paintings of Pompeii, unhesitatingly declares that they must be attributed to the end of the first century. The scarcity of purely Christian subjects in the paintings among so much that is non-religious would seem to point to the employment of pagan artists.[44] An additional piece of evidence for the date is a medallion of Domitian which was found in 1884 fastened to a tomb.[45] Inscriptions, also, that have been found, two of them in the neighborhood of the place, and one probably coming from it, show that the land there belonged to Flavia Domitilla, granddaughter of Vespasian. They all have reference to grants of land made by her to dependants for burial purposes. The first is the one already quoted above in full, which relates that "Tatia Baucyl, nurse of the seven children of Vespasian and of Flavia Domitilla, Vespasian's granddaughter (*ejus beneficio*), made a burial-place for her posterity, freedmen and freedwomen." The other, found on the spot, runs as follows:

SER . CORNELIO . JULIANO . FRAT
PIISSIMO . ET . CAL(VISI)AE . EJUS
P . CALVISIUS . PHILO(T)AS . ET . SIBI
EX . INDULGENTIA . FLAVIAE . DOMITILLAE
IN . FR . P . XXXV . IN . AGR . P . XXX

[44] Cf. Brownlow and Northcote, I, pp. 123-125. Mgr. Wilpaert, *Pitture delle Catacombe*, p. 121.

[45] Cf. Allard, *Histoire des Persecutions*, p. 88.

i. e. the concession was to extend along the road for thirty-five feet and was to go back from it thirty feet.[46]

The third inscription, which, there is reason to think, came originally from the site of the monument,[47] has also been quoted above. It is the one which reads:

FILIA . FLAVIAE . DOMITILLAE . (VESPASI)ANI . NEPTIS
FECIT . GLYCERAE . L.

The existence therefore of a noble "monumentum" erected at great cost, showing a style of art that belongs to the end of the first century, standing on the property of Domitilla, granddaughter of Vespasian, together with the later tradition that placed the "Caemeterium Domitillae" here, seems to leave no doubt that this burial-place was built for Christian burial by the wife of Flavius Clemens, herself a Christian. In the same cemetery have been found fragments of tiles bearing the names of Claudius, Flavius, Ulpius, and Aurelius; some of these date from the years 123, and 137, while the latest probably do not go beyond the first half of the second century. They seem to show that other members of the Flavian family, before the end of the first century of the Church's existence, had become Christians along with members of other of the noblest Roman families.[48] This discovery only bears out the clear indication of Dion Cassius's words quoted above. It will be remembered that in the account of Flavius Clemens's condemnation on the charge of atheism combined with Jewish practices, he mentioned that many others were condemned on the same charge, and that of these some were put to death, whilst others had their property confiscated. The mention of them in connexion with Flavius suggests that they were men of high rank. They were certainly men of wealth, otherwise there would be little meaning in mentioning the confiscation of the property of those who were not put to death. Tacitus,[49]

[46] Quoted by Lightfoot, *Clement of Rome*, I, p. 114.

[47] *Ibid.*, p. 36.

[48] Cf. Brownlow and Northcote, *Roma Sotterranea*, I, 125.

[49] *Agricola*, 45.

speaking of this outburst of Domitian, complains of the number of men of consular rank put to death and of the multitude of ladies of the noblest families sent into exile. Putting together Dion Cassius's words with those of Tacitus a fair inference seems to be that a certain number of men of consular standing, if not many, in Domitian's reign were Christians. Eusebius,[50] writing of Domitian's persecution, says that not a few Roman patricians and men of the highest rank were put to death, while a great number of men of position were sent into exile for their Christianity. It would be interesting to know his authority for this statement. Is it merely an inference from Dion Cassius, or is it based on the words of Bruttius whose authority he used in his Chronicles[51] for the account of the death of Flavius Clemens and Flavia Domitilla? Was Bruttius an historian, contemporary with the events, or at any rate writing not long after them, with access to trustworthy materials?

One other name of interest is mentioned by Dion Cassius in this same account. He relates that Acilius Glabrio, who had been consul with Trajan, was among the number of those put to death on charges similar to those made against Flavius Clemens. Suetonius[52] writes that many senators including some who had been consuls were put to death by Domitian on a charge of treason. One of the three ex-consuls he mentions is Acilius Glabrio. The words "ut molitores novarum rerum" of Suetonius could certainly include the charge of Christianity, while the vague words of Dion Cassius suppose its existence in the case of Acilius Glabrio and of at least many of the others who suffered.[53] The Christianity of Acilius is made still more probable by a discovery made by De Rossi. In 1888 near the cemetery of Priscilla, he discovered a gamma-shaped crypt which opens into an extraordin-

[50] *H. E.*, 3, 17.

[51] II, for the fourteenth year of Domitian.

[52] Domitian, 10.

[53] *τὸν δὲ δὴ Γλαβρίωνα τὸν μετὰ τοῦ Τραιανοῦ ἄρξαντα, κατηγορηθέντα τά τε ἄλλα καὶ οἷα οἱ πολλοὶ* (i. e. *ἀθεότητος ὑφ᾽ ἧς καὶ ἄλλοι ἐς τὰ τῶν Ἰουδαίων ἤθη ἐξοκέλλοντες πολλοὶ κατεδικάσθησαν*) *καὶ ὅτι καὶ θηρίοις ἐμάχετο ἀπέκτεινεν.* ***Hist.***, 67, 14.

arily large chapel. This crypt almost rivals the monument of Domitilla in grandeur. Like it, its galleries are faced with marble and richly adorned with paintings, though these are not so rich as those in the cemetery of Domitilla. These paintings are also pronounced by Professor Mau to belong to the end of the first century.[54] This crypt was certainly in Mgr. Wilpaert's view the burial-place of Acilius Glabrio, consul in 91 with Trajan. Professor Lanciani, however, thinks that the large vault was not the burial-place of Glabrio, but only his memorial chapel, seeing that, according to Dion Cassius, he was put to death while in exile.[55] Whilst then it may not be certain that Glabrio, Trajan's colleague in the consulate, was buried here, it does seem certain that the galleries and crypt were made by his family at the end of the first century. This date is given by its style. Its owners are made evident by fragments of inscriptions found in the crypt. At the time of its discovery there was found a stone bearing the inscription "Acilio Glabrioni filio." Other inscriptions, found later, bearing the names of Manius Acilius, his wife Priscilla, Acilius Rufinus, Acilius Quinctianus, and Claudius Acilius Valerius, show that other members of the family were buried here.[56]

Hence, even if Acilius Glabrio, Trajan's colleague, were not himself a Christian, there is evidence that his family was soon converted to Christianity. This family was later described by Pertman in his address to the Senate on his election as Emperor in 192, as the noblest race in the world, and by Herodian (2, 3) as the noblest of the noble.[57]

The other cemeteries assigned to the first century are those of St. Peter on the Via Comelia and of St. Paul on the Via Ostiensis, and the Caemeterium Ostrianum. Those of St. Peter and St. Paul were destroyed to make way for the basilicas erected in their honor. In that part of the Caemeterium Ostrianum which has been excavated, inscriptions of a very

[54] Wilpaert, *Pitture delle Catacombe*, p. 121.

[55] Lanciani, *Pagan and Christian Rome*, p. 4.

[56] Lanciani, *ibid.*, p. 4.

[57] Cf. Lanciani, *ibid.*, p. 5.

early date have been found. These legends are beautifully carved in marble. "They bear no Christian symbol but the anchor, and once the fish; they have only one Christian exclamation, and that the first that came into use: 'Vivas in Deo.' Their style is as laconic as possible, merely the names, or with the addition, as on pagan tombstones of the name and relationships of those who set up the *titulus*, and the epithet *dulcissimus* or, once or twice, *incomparabilis*. Of the men the three names are often given; of the women the gentilitium and cognomen. In nearly a hundred instances the gentilitia are of Claudii, Flavii, Ulpii, and others which carry us back to the period between Nero and the first of the Antonines." [58] We may fairly assume that many of these at least were not the names of freedmen or freedwomen where this is not stated, for at least in one case the dead person is stated to have been the freedwoman of Lucius Clodius Clemens.[59]

Other catacombs that fall within our period (30[?]—138) are the Capella Graeca in the cemetery of Priscilla, said by tradition to have belonged to Priscilla, the daughter of the Prudens mentioned by St. Paul in his letters to the Philippians, and the crypt of the Passion in the cemetery of Praetentatus. Mgr. Wilpaert assigns the Capella Graeca to the end of Trajan's or the beginning of Hadrian's reign; besides the general characteristics of the double layer of plaster, the dress of the figures (short sleeves, etc.), the date is precised by the way in which the women's hair in the paintings is dressed and by the representation of the Blessed Eucharist in the breaking of bread.[60] De Rossi assigned it to the first century. It differs from the later catacombs in that it is not merely hewn out of the tufa, but also built up with bricks and mortar.

[58] Brownlow and Northcote, *Roma Sotteranea*, I, pp. 119-120.

[59] The names seem to be given in full in De Rossi's *Bulletino*, 1871, pp. 30-4, which I have not been able to see. The argument cannot be fully stated until the forms of the names have been examined, for, in the absence of other evidence, it is the form of the name which enables us to ascertain with more or less probability whether the person referred to was a freedman or not.

[60] Wilpaert, *op. cit.*, p. 123.

There are, moreover, no graves in the walls, as is usual later, the chapel being made to receive sarcophagi only. It is beautifully ornamented with stucco-work. Its frescoes are abundant and have much resemblance to the best pagan art. These last characteristics are also found in the crypt of the Passion in the cemetery of Praetentatus of nearly the same date. The inscriptions in the Capella Graeca unlike most are painted in vermillion on tiles. Many of the names seem to be those of genuine members of the noble families, whose nomina are found there.[61]

The evidence obtained from the catacombs and from the historians who write of the time seems to show that among the early Christians of Rome were found members of the noblest families of the city, not excepting the imperial house itself. The statements of the pagan historians, the traditions that surround the oldest catacombs borne out as they are by their grandeur, richness of ornamentation and paintings, and the inscriptions found in and about them seem to make any other conclusion impossible.[62]

Another proof of the high position of some of the Roman Christians at the beginning of the second century, if any is needed, is given by St. Ignatius when he begs the Roman Church by its intercession not to prevent his martyrdom.[63]

[61] Brownlow and Northcote, I, pp. 115-116. The only two names quoted by Brownlow and Northcote seem unfortunately chosen. They are Titus Flavius Felicissimus and Titus Flavius Ampliatus. The latter, at least, seems to be the name of a freedman, or the descendant of one. See note above.

[62] We have said nothing of Plautilla, the reputed sister of Flavius Clemens, the consul, and mother of Domitilla the younger, because her existence seemed to be testified to only by the Acts of Nereus and Achilleus of the fifth or sixth centuries. Similarly, all mention of Aurelia Petronilla, probably a member of the Flavian family, has been excluded, because, although a "very ancient sarcophagus" inscribed with the words "Aureliae Petronillae, filiae dulcissimae" has been discovered, and it is known that Pope Siricius, between the years 390 and 395, erected a basilica over her tomb, the date of her death is not certain. In tradititon she is the daughter, i. e. the spiritual daughter, of St. Peter. Cf. Lightfoot, *Clement of Rome,* I, pp. 32, 42, 111, for Plautilla, and p. 378 for Petronilla; also cf. Brownlow and Northcote, *Roma Sotteranea,* I, pp. 122, 176-186, for Petronilla.

[63] Ad. Rom., 1, 2.

As Harnack remarks, "Before what other person than the Emperor could this intercession be made?" [64] It shows at least that if some of the Roman Church were not themselves influential at court, they had friends who were.[65] To round off the evidence available for the social position of the Christians of Rome in the period ending with the death of Hadrian, it may be interesting to consider the notices on this matter to be found in the *Pastor Hermae*. If the evidence of the Muratorian fragment is to be relied upon, the limits for the date of the book are A. D. 139(?)—154(?).[66] The conditions represented by Hermas will not differ very much from those obtaining in the first years of the century. In the vision of the building of the tower, representing the Church, "the white, twisted stones" that are brought up to the tower but are rejected because they do not fit in with the stones "are those who have faith but also the riches of this world and in time of trial on account of their riches and interests deny their Lord." [67] In the same vision the Lady, the Church, bids "the rich (*οἱ ὑπερέχοντες*) seek out the poor." [68] Hermas is told by the angel of penance that one sign of the action of the evil spirit is "desire of many affairs, the spending of great sums on much food, on often getting drunk and tippling, and on all manner of unneeded luxuries." [69] Later, the angel speaking of the spiritual blindness caused by the preoccupation of mind due to riches, says, "those who have never inquired into the truth and have never sought for knowledge about God, but are merely believers immersed in business, wealth, and friendship with heathens . . . do not understand the parables of God." [70] In the first parable the rich are told to remember that they are in an alien city. "If you know," says the angel, "the city in which you are destined to dwell, why do you thus get for yourselves estates, prepare costly

[64] *Princeton Review*, 1878, p. 278, quoted by Orr, *Neglected Factors*, etc.

[65] Cf. Lightfoot, *Ignatius and Polycarp*, II, p. 196.

[66] Cf. Funk, Introduction to *Pastor Hermae*, Patres Apostol., Vol. I.

[67] Vis. 3, 6.

[68] Vis. 3, 9.

[69] Mand., 6, 2, 5.

[70] Mand., 10, 1, 4.

apparatus, make arrangements for building and for useless houses." [71] He adds, "Do not then practise the great spending of the heathen." [72] In the next parable we are told that as the vine which is not trained on the elm, does not produce good fruit, so the rich man, unless he give to the poor, will not find mercy with God, for his prayer is weak, while that of the poor man, who prays for him, is strong.[73] "Blessed are they that have and understand that their riches are from the Lord." [74] In the parable of the willow tree we are informed that those who were put aside for a time because the twigs they brought were two-parts dried up, while only a third-part was green, "are men who are believers, but who have gained riches and have become men of repute in the eyes of the heathen." [75] The rich are also represented as a "hill covered with thorns and brambles" that impede the doing of good.[76] In the same parable of the tower and the hills certain round stones placed in the building of the tower (the Church) are said to be the rich who are naturally good and have had most of their riches stripped from them. The round stones that were rejected are those who would not turn from the world and their riches.[77] The rich men described by Hermas include then men engaged in business, men living luxuriously, and men of standing among their heathen neighbors. This is not very definite, nor could we expect more in general teaching conveyed usually by similes. It is, however, another small link in our chain.

Shortly, to sum up the evidence available, we find that, although at its first beginnings the Church in Rome probably contained slaves and freedmen of the households of Aristobulous and Narcissus, we are not warranted with Lightfoot in setting down others mentioned in the sixteenth chapter of the Epistle to the Romans as slaves or freedmen. Among St. Paul's first Roman converts were some of the foremost

[71] Simil., 1, 1.
[72] Simil., 1, 1, 10.
[73] Simil., 2, 4-9.
[74] *Ibid.*, 2, 10.
[75] Simil., 8, 9, 1.
[76] Simil., 9, 20, 1.
[77] Simil., 9, 30-31.

Jews.[78] We cannot even conjecture what was the rank of the converts hinted at by St. Paul in Philippians 1:12-13, when he says that by his imprisonment the Gospel had made progress because "his chains had become apparent to the whole of the Praetorium and all the rest;" but we are not warranted in limiting them to the lowest class.

Tacitus[79] seems to chronicle the conversion of a lady of high rank and, by showing the widespread diffusion of Christianity in Rome[80] in Nero's time, to point to the fact that others besides the dregs of the people had become Christians. In Domitian's reign we seem to have good evidence that Christianity had laid hands on the highest ranks of society, and even on members of the imperial house. It is hard otherwise to interpret the evidence of historians and the earliest catacombs combined. In the beginning of the second century members of the Church, as we have seen, if the words of St. Ignatius in his letter to the Romans (1, 2) mean anything, had influence at court, while the picture of the Church of Rome drawn by the author of the *Pastor Hermae*, which probably holds good of the end of the period we are dealing with (A. D. 138), shows that its members contained high and low, rich and poor. This being so, Bishop Lightfoot's conclusion that the first members of the Church, drawn from the heathen, were slaves and freedmen, while certainly not true of the Eastern Churches, is not sufficiently supported by evidence to be applied to the Church of Rome; while that of Dean Milman, "that the strength of Christianity lay in the middle, perhaps the mercantile, classes,"[81] would seem, due proportion preserved, to be applicable to the early Church of Rome in a way very little different from its application to the Church at any period. Gibbon's conclusion as put forth in his specious refutation of Celsus is a mere travesty of history.

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[TO BE CONTINUED.]

[78] Acts, 28: 17-24. [79] Annals, 13, 32. [80] Annals, 15, 44.

[81] *History of Christianity*, II, ch. 9, note.

A CLERICAL STORY OF "SIXES AND SEVENS."

X.

THE blow fell at last!

The week had passed by most pleasantly at St. Bart's amid much musical discussion and not a little humorous comment on the part of all three of us, Mr. Merrill alone taking a somewhat anxious interest in the conversation, for the practical end of the proposed changes fell most largely to his share. But finally, on Saturday morning, the breakfast-table was the scene for the entrance of Nemesis, in the form of two letters for myself, neatly placed beside the little heap belonging to Father James. I had no thought of receiving any mail, and scarce had even glanced at that side of the table on entering the room. The watchful eye of the pastor, however, immediately caught sight of the two heaps, and—happening to glance at his face at that moment—I saw a sudden half-surprised, half-quizzical gleam leap into his eyes.

"Two letters for you, Father Martin", said he, passing them over to me; "and it may chance that they will verify my prophecy."

"Your prophecy?" I asked.

"It would be like a play if it came true", he answered. "It was not all in joke that I warned you to fear the activities of that energetic convert of yours, Father Boyton. 'Within a week's time the whole diocese, including the bishop, will have learned of your dramatic solo from Mercadante's Mass'—you may recall these words uttered by my prophetic soul, as well as my conclusion that you would doubtless now be called upon to fill the aching void in the Diocesan Musical Commission."

I sat idly turning one of the envelopes over and over, looking now at one side, now at the other, in an abstracted mood, until gently rallied by Father James:

"You remind me of Lord Dundreary with his letter. Really, the most expeditious way of finding out from whom it comes, is to open the envelope and glance at the signature."

"Nay", I laughed, "let me enjoy the mystery and the sus-

pense a little while longer. But the other letter really does give me concern—it is stamped 'Bishop's House, Ironton', and may contain any one of a dozen dangers to my comfort."

"Don't spoil your appetite with it—wait until after breakfast", counselled Father James.

"Come what come may", I replied, seizing a fork and adjusting one of its prongs to the slit, "time and the hour runs through the roughest day. The critics assure us that Macbeth was a moral coward; let me be brave", I concluded with mock-heroic solemnity.

The letter was indeed from the bishop—no less—and ran as follows:

My dear Father Martin:

The diocese is fortunate in the double circumstance of possessing a priest who can assist it in this musical crisis with knowledge and experience and who is happily freed from pastoral engagements for some months to come. I do not wish to profit from both circumstances to your discomfort, however, and I shall be quite satisfied with such activity and counsel as your vacation trips may permit you to contribute to the solution of the musical problems confronting us. In adding your name to the Diocesan Commission I hasten therefore to explain that we shall not expect you to attend any meetings, but to gather some ideas, in your travelling, of the various needs of our various parishes, and to forward to us, from time to time, your suggestions as to the most feasible way of meeting such needs. Doubtless your vacation can thus be made to illustrate the *utile dulci*.

"If Father Boyton lives up to his reputation as a news-gatherer", said Father James, "the second letter must be from himself, and must contain the same important news, although probably couched in more companionable phraseology."

It was a mere chance that I opened the bishop's letter first, or Father Boyton would have achieved a fine stroke of news-gathering such as the reporters style a "scoop"; for his letter had all the facts:

Dear Martin:

Now that you are one of the official Commissioners of the diocese in musical matters, I have a strong hope that you will at length accept my standing invitation and visit Lakeby, if only for the sake of officially criticising our musical arrangements here. Come next Monday evening, by

the latest, and stay as long as you like; but don't fail me next Monday evening, for we are going to have Father Julius with us, back again to his music in the Seminary after a long trip through the famous chant schools of Europe; and we hope to have some of your fellow-commissioners—for I have asked them all to come. My house is, as you know, built for many clerical helpers during the summer rush of pastoral work at this resort; and now that the summer has passed, we are feeling lonely. So there is plenty of room. Don't bid adieu to Father James, but force him to come along with you. I am writing to him by this mail; but he is rather eremitical in his conception of pastoral duty, and I am depending on you to help my invitation. Again, don't fail me.

"But screw your courage to the sticking-point, and we'll not fail Father Boyton", I said, looking questioningly at Father James.

"He hits me off pretty well as a pastoral hermit, since it has not been through a lack of pressing invitations that I have not visited Lakeby for over a year", said my old pastor ruminatingly; "and really it would be wrong for me to neglect any further my social duties in that direction. I'll go with you", he concluded, "for more than one reason. For in truth, apart from the pleasure of your company and of Boyton's hospitality, I am curious to observe the progress of his musical fever, and to note how many of his guests may contract the malady from him."

We agreed thus not to fail our insistent host, but to be on hand promptly for Monday evening.

The journey to Lakeby would consume three hours by express—a short trip, relatively, in a diocese of magnificent distances. It occurred to Father James to break it, however, in order to visit, passingly, the rectory of an old college chum of his, eremitical like himself, and, unlike himself, an eccentric man in several ways. The town lay a little back from the railroad, which some years before had had its line straightened at the expense of the town's former convenience; and like its pastor, it had become gradually a hermit place. Still, we knew that we should have opportunity for dinner and a good chat at the old-time rectory, before continuing our journey to Lakeby.

The following Monday morning saw us depart bright and

early for the day's adventures, for the only train that would stop for our accommodation was of course a rather slow "accommodation" train; and it was not far from dinner-time when we at length found ourselves in the unpretentious house which no march of modern improvements had altered, and conversing pleasantly with its sole clerical inmate, the Rev. Dr. Sterne. I had never met him before, although I had seen him every year at the priests' Retreats, an exact and reserved-looking man. He received the announcement of my appointment to the Musical Commission, as part of Father James' introduction of me, without comment of any kind, but with a grave and courteous inclination of the head; so that I fancied that *Motu proprios,* Church music discussions, rubrical disquisitions thereupon, and the whole flock of recent musical questions, had passed over his head without exciting the slightest personal interest.

"A fossil of the fossils", thought I, "wrapped up in Old World theological dissertations. I have no doubt that he possesses the *Dublin Review* from the earliest issue, as well as a complete set of Bishop England's works, and reads and re-reads these for his constant entertainment."

And indeed it was some little time before the many skilful overtures made by Father James toward the subject of the recent legislation produced any apparent fruit; until finally, losing patience somewhat, a straight question: "What do you think of the Instruction on Sacred Music?" drew from him the equally straight answer that he had indeed read it attentively and thought well of it.

"But do you really consider its recommendations feasible?" asked Father James.

"*Ab esse ad posse valet illatio*", he replied briefly.

"Surely", rejoined Father James; "but you will allow me to quote that other qualifying dictum, that 'circumstances alter cases.' We are living and working in a missionary country, and can not pretend to the centuried Catholic traditions of the Old World. We have, for instance, been forced by our circumstances here to depend most largely on the de-

vout female sex for the splendor—indeed, I might say with truth, for the mere possibility—of our liturgical functions. No choir, no High Mass or Vespers; and no ladies, no choir. That has been our position."

"Say rather", rejoined Dr. Sterne, "that has been our tradition. Much can doubtless be pardoned to a missionary country; but the phrase now represents, for a very large part of America, merely a canonical fiction rather than an actual fact. I mean, of course, so far as abundance of financial and musical means, parish organization, and hierarchical supervision, and all the rest of the practical facilities, are concerned. Or is it possible that any city or diocese in Spain, Italy, France, Germany, Ireland, England, is better circumstanced financially and musically than dozens of dioceses in America? We have, it is true, many waste places in the Lord's vineyard; but on the other hand we also have many most flourishing spots. We were as children once—we are as men now. Once we were inculpable, possibly, in acting and thinking as a child; but now, having grown to man's estate, we must, like St. Paul, put off the things of a child. You have spoken of the traditions which they have in Europe, and which we lack here. It is true that we have not their traditions — in some cases centuried traditions which, although unrubrical, are rather inveterate and very difficult therefore to change—but we have been busy building up our own traditions, and we were threatened by the near probability of their becoming inveterate, until the *Motu proprio* woke us up—or at least tried to wake us up."

All this was said—controversial though it was both in form and in substance—in the quietest possible way, as if a theorem in geometry were being demonstrated, rather than a live and hotly-debated question discussed. So, at all events, it seemed to me; but Father James, knowing the warm character which lay hid in his old friend under the mask of indifference, chuckled audibly.

"Your last phrase betrays you, Sterne", he said, "and I am glad to see that you are still human and not fossilized

completely. So the *Motu proprio*, if it has not wakened us, has 'at least tried to wake us up.' *Venenum in cauda.* You *are* interested in the music reform, after all, in spite of your attempts to parry my leading questions *in re.*"

"For once you are mistaken in your old chum", said the Doctor with a grim smile. "The fact is, that for me the *Motu proprio* has only an academic interest."

"Do you mean that you do not intend to put its recommendations to the test of practice?"

"When you say 'recommendations' instead of 'commands', I know that you speak as a friend who would treat my obduracy gently, rather than as a canonist who would exact the last farthing of obedience. But if I understand the meaning of language, the Pope has not issued recommendations—he has uttered commands. If I seem to take little practical interest in them, it is not because I make light of them, but because they have practically no meaning for me."

"Cryptic language", murmured Father James; "but I suppose you have simply weighed the commands against the possibilities of the situation, and have made up your mind that *nemo tenetur ad impossibile*, and that for you the impossible commands have only an academic interest."

Dr. Sterne appeared to be thinking and calculating. At length he looked at Father James with a bright gleam of intelligence in his eyes, as he answered:

"I perceive that not only have I been a hermit, but the town in which it has been my lot to work for the last thirty years has also become hermit-like—has retired from the knowledge, not alone of my brethren of the cloth, but partly even of yourself."

Father James flushed slightly, and was hastening to object that, although much of a hermit himself, he had consistently paid at least an annual visit to his old friend.

"I am wrong," hastily interrupted Dr. Sterne. "What I should have said is, that in all that time my old-established parish has had no corner-stone laying, no dedication of church or chapel, no parish school blessing, no patronal celebration—

in short, no occasion for bringing the clergy together at any service where my choir had to sing. And as a result of this, even you do not know that we have long since abolished the mixed choir of men and women, have sung Gregorian Masses and Vespers, and have cultivated both polyphonic and liturgical modern music. With the ladies there went, properly enough, the solo-singing. So that, as you see, the *Motu proprio* does not interest us in a practical way."

"*Ab esse ad posse*, as you remarked", quoth Father James; "and if you could do all this away ahead of any command or recommendation, and in a town that offers little in the way of financial rewards for musical talent, I think hardly one of our parishes may claim exemption from the law. I am curious to learn, however, what put it so early into your eccentric head to differ from your brethren in this matter."

"It is the fate of those who listen to a voice crying in the wilderness, to be esteemed eccentric", laughed Dr. Sterne. "And you say that I have mended our musical manners 'away ahead of any command or recommendation.' The fact simply is, that the Church has been crying out for many years—indeed, centuries—for reform in the musical part of her liturgical functions; and I fear it has been the voice of one crying as it were in the wilderness, for no one seemed to hear her cry. Pope Leo's Instruction to the Bishops of Italy in 1884, and his *Regolamento* of ten years later for the dioceses of Italy, are very modern instances."

"Worsted again!" admitted Father James. "I withdraw the word 'eccentric'; for it is clear that the one amazed juror was right in this case, and that the eleven obstinate jurors were wrong. I compliment and congratulate you—"

"Again too hastily", interrupted Dr. Sterne, his face now wrinkled into a diffusive smile in which forehead, eyebrows, cheeks, and lips all took a part. "I can not claim much spiritual credit for obedience to the Church law in musical affairs. Early in my clerical life I began to harbor the suspicion that while the Church, in her long history of exalted patronage of the fine arts, had exhibited exquisite taste even

in a human and secular manner, adorning herself with that architecture which Madame de Staël has called ' frozen music ', with that sculpture which has ever since been a model of majesty, with that painting which the artists, housed comfortably in the Vatican, can not too soon copy into imperishable mosaics—I began early to suspect that while her taste was so irreproachable in all these allied arts, her record in music was open to grave reproach on the side of good taste. The simplicity and other-world aloofness of Gregorian chant charmed me, indeed, as did also what little of Palestrina and his musical congeners we could listen to in the seminary. On the other hand, we had such truly abominable music for the modern Masses we sang there! I knew nothing, at that time, of the rubrical requirements, such as that the opening words of the Gloria and the Credo should be sung only by the celebrant. Repetitions, even interminable ones, did not seem to me out of place. Even the omissions or transpositions of portions of the sacred text did not alarm me, for these were matters for rubricists to quarrel over, and our young choir gave them no heed whatever. But the music itself—what an absence of musical inspiration! what banality in the musical ideas, wherever an idea might be discerned! Its attempts to achieve pathos resulted in bathos and whining; its climaxes were froth, its spirit was worldly, its divisions into solos and duets and trios and choruses were operatic; while its efforts to interpret the text were histrionic, not elocutionary."

" But why do you charge the bad taste of choirmasters and singers to the Church ", said I, venturing into the conversation at this moment, " rather than to the various individuals concerned?"

" I have been speaking of my earlier generalization ", he replied. "And no class in the seminary — theological, historical, rubrical, or canonical—took occasion to enlighten the students in this respect. The law spoke not at all, through any of its accredited expounders; while the practice was all against the law. In the seminary and out of it, at grand functions in the cathedral itself, the laws concerning the musi-

cal service were being constantly disregarded. The fact was, I think, that a universal and almost immemorial custom had overlaid the law with a heavy oblivion; probably no one surmised what the requirements of the rubrics really were, or if any one happened to study this one special point with any particularity, the law must have seemed abrogated by custom; so that, doubtless, no one was to blame. In view of this, it was not so unnatural an inference on my part, that the Church was, at least negatively, responsible for what I considered then — and do still consider — lamentable lapses from good taste in the musical portion of the Church services."

"Do you mean to say that the Church music of Gounod sinned against good taste—that it lacks inspiration, indulges in banal ideas, has frothy climaxes, is sentimental and histrionic?" queried Father James with something of a bellicose gleam in his eye. I had been wondering whether his beloved Gounod might not become a *casus belli* in a discussion so perilously close to his domain.

"I do not mean to include the great masters of Church music in the arraignment I have just made", replied Dr. Sterne. "Considered purely as music, their creations reach the empyrean of inspiration and of genius. Whether their music is quite appropriate — even supposing it conformed wholly to the rubrical requirements—is a question we need not enter into just now. All that I wish to suggest is that the vast bulk of the music to which I listened as a seminarian and as a young priest, was neither musically good nor rubrically permissible. Good taste was being atrociously violated in both respects; and I often sat in state in the celebrant's chair at late Mass and at Vespers, inexpressibly bored, and everlastingly asking myself—'Why, O why?' Evidently the congregation did not enjoy the music, for it was always a sparse congregation; the celebrant, I knew, did not enjoy it; the rubrics did not command it—I mean, of course, did not command such banal music. Meanwhile, the architecture of the churches was carefully planned and expensively completed; the interior decorations were appropriate and costly;

the vestments were wonders of cloth of gold and of fine needle-work; the stained-glass windows were exquisite mosaics. Surely, the Church was the mistress of the fine arts; was not merely their patron, but was their creator. And in the midst of all this splendor of ceremonial and of artistic setting for it, that art which crept nearest to the heart of the liturgy, that art which clothed its sacred words with a daring drapery of sounds, that art whose mouthpiece both priest and people were—that art alone went without supervision on the part of the ministers of the Church; that art was, in most instances (let me say it with all plainness), vulgar and debasing. I found myself gradually coming to a settled conviction that my first activity in any pastorate I should occupy, would be to secure, if that were possible to human effort, good taste both in the musical selections and in the manner of their rendition. My life here, in a place fortunately remote from outside influence, was for some years largely dedicated to the working out of my idea. I say idea, not ideal; for my means, financial and musical, were alike restricted."

"You would not permit me to compliment you on your obedience to the Church laws concerning music", said Father James; "but your argument forces me to compliment you on your good taste and intelligence of the note of 'appropriateness' in Church music; for if the *Motu proprio* has now for you only a theoretical interest, it is because"—Father James appeared to hesitate in selecting the proper expression, whereupon Dr. Sterne humorously completed the sentence:

"Out with it, out with it; 'it is because great minds run in the same channel.' No, I must say that you are again mistaken; for the *Motu proprio* is largely a reduction into one comprehensive whole, of much preceding legislation concerning Church music — rubrical, synodal, Congregational, and Papal legislation, which, through some years of reading, I gradually assimilated mentally, and strove to put into effect practically. For instance, no amount of good taste would have taught me anything concerning the opening words of the Gloria and the Credo; neither, I regretfully confess, should

I have considered undue repetitions, transpositions, or omissions of text, operatic divisions into 'numbers', and the other important things of that nature, matters of very great moment. Perhaps I may take credit for my good taste, which was a musical, almost more than a rubrical, guide to me; and meanwhile I may admit freely my many other rubrical ignorances and deficiencies. However it came to pass, certain it is that the *Motu proprio*, if it made the galled jade wince, left my withers unwrung."

Father James had been thinking intently during this long speech. His brows were knitted, his fingers had meditatively touched tips many times, and now, after a moment's further reflexion, his face suddenly lit up with pleasure. Apparently, he had found a handy objection to hurl at his old friend.

"Do you sing the Proper or the Common of the Mass—the Introits, Graduals, Tracts, Sequences, Offertories, Communions, every time you have High Mass?"

The thrust was parried gently but with success:

"No, except the Introit, they are not sung; for they are rather too difficult for our choir, admirable though its zeal is. But what is not sung is recited in the choir—not a charming arrangement, I grant you, but one which the decrees bearing on the subject permit."

"Singing in Gregorian Chant all the various portions of the Proper or Common would probably fatigue both choir and congregation; but reciting them monotonously must be even more fatiguing to the esthetic sense as well as to the voice", said Father James.

"They need not be sung throughout in a monotone", I said; "a little care will make them sound almost like a sort of psalmody, with mediation and final cadence inserted. Again, the organ may support the idea of variety by skilfully changing chords or weaving a graceful melody around the monotone of the singers."

"The difficulty will be, to get your skilful organist and your singers competent, Sunday after Sunday, to pronounce correctly the ever-changing texts. Here we have very real

difficulties to face, not indeed in large and flourishing parishes, but in smaller and less educationally equipped places", Father James explained.

"Happily, the need of an organist skilful enough to improvise an interesting accompaniment to the recitation is not now so urgent, since simple melodious recitations with organ accompaniments have been published recently by one of our Catholic music firms. All the Sundays, and all the more important feasts, have thus been provided for. The melodic idea is simple, adapts itself easily to texts of very varied length, and the accompaniment of voices or organ is interesting."

"Granting the musical feasibility of recitation", rejoined Father James, "the major difficulty remains, namely, to get singers competent to pronounce the ever-changing texts correctly—not to say, to understand their content. Most singers will take the trouble to master (very often indifferently, nevertheless) the pronunciation of the fixed texts of the Kyrie, Gloria, etc., but will have neither competence nor patience to master the constantly-varying ones of the Proper."

Dr. Sterne was looking at me still (as he had been during the preceding colloquy) as if expecting me to continue the argument *pro*, and—although his rock-like reason of "*ab esse ad posse*" would have sufficed for an answer to all the difficulties raised—I undertook to continue:

"With respect to the content of the texts, which indeed ought to be fairly mastered before they are sung or recited, we have in English two editions of the *Missal for the Laity*—one published in London, the other in New York. The Latin texts are printed side by side with the English translation, in column form. The content is thus easily mastered, and leads directly to the Latin text, which does, it is true, offer the difficulty of pronunciation. I do believe that this is a real difficulty, demanding much patient instruction to overcome, and I have been asking myself how Dr. Sterne succeeded in this matter."

Thus directly appealed to, he remarked, dryly enough: "In

doing nearly everything worth doing, we must confront difficulties at times. It is difficult to select the right choirmaster, the right personnel of the choir, the right kind of organ-maker, the right kind of sexton, the right kind of housekeeper, the right kind of horse, the right site for school, for convent, for parsonage—the right anything in this world. Why should the *laissez-faire* policy be applied always and only to the question of the right kind of music in Church, the right kind of singers, the right kind of choirmaster? I have often heard our brethren debate earnestly the right kind of inclination of the head or of the shoulders, at certain parts of Solemn Mass. Is the correct angle of profundity any more important than the right kind of singing? It is strange that musical questions need only to be mentioned, to cause us forthwith an entirely undue amount of nervous irritability. We appear to be aggrieved that we should be expected to devote any attention whatever to the questions surrounding that extremely important part of the liturgy—the singing of the Sacred Texts at Mass. But now to the present difficulty of pronouncing the Latin. There are, I feel convinced, few places so far removed from the refinements of modern life, as to possess no Catholic lawyer or physician, or college graduate or high school pupil of some kind, who would not feel himself placed on his mettle by a request to qualify himself for reciting the Latin texts of the Mass. Should this source of supply fail for any reason, the pastor might devote some of his spare time to giving lessons in Latin to his choir boys. In neither of these cases will the pastor be exempted from the necessity of putting forth effort. If he thinks the game isn't worth the candle, of course he will not put forth the effort, but will follow the line of least resistance, and will not obey the repeatedly-affirmed rubrics and decrees relative to the texts of the Mass."

It was not a very gracious utterance of Dr. Sterne's, whether in matter or in manner. It served, however, only to stimulate the spirits of Father James, who beamed combatively on the speaker meanwhile; and I could infer that their old chum-

miness must have been the attraction of opposites, like positive and negative electricities.

"Game and candle", snorted Father James. "A prisoner in his gaol will think a lonely spider and his slow weaving a game worth many candles—not because he fancies the spider particularly, but for the reason that he has no other way of passing his time. And a hermit in a hermit-town may find much pleasure in teaching his choirboys Latin, or in hunting up young lawyers and doctors who will, of course, protest rustiness in their former academic studies. But with the little wilderness of worry confronting most pastors—things that will not bear neglect, problems pressing hourly for solution —and sometimes making the poor men burn the candle at both ends, a new game proposed to them may appear very questionable."

"I have admitted the difficulty", retorted Dr. Sterne. "But you are a canonist and rubricist, and can appreciate the force of the decisions of Rome in reference to sung Masses. You perhaps will recall the answer made in 1753 to a question submitted concerning the omission, in conventual Masses, of the whole of the Gradual, etc. Nothing was to be omitted—*et amplius* (that polite way of saying that 'we don't wish to be asked such questions any more'). From Turin came a question as to whether, in singing stipendial Masses for the Dead, the *Dies Irae*, the Offertory, and part of the *Libera* might be omitted. All of these are, as we know to our cost, very long and fatiguing to sing; but the answer was that either the Masses should not be sung, or should be sung with complete text."

"1753 is a long time ago", suggested Father James. "Latin studies are not so general now as they were then, and many other things have happened since, that might make the decisions more lenient now."

"A canonist, truly, *in propria persona*", quoth Dr. Sterne. "You belong to the class that studies the letter of the law to see how its spirit may be evaded."

"Theology as well as law recognizes that *odia restringenda*—"

"And *favores ampliandi*", interrupted the Doctor with a grim chuckle. "But your convenient principles won't apply here; for as late as 1875 a statement came from the diocese of Chioggia that the custom had been introduced of not singing the Gradual, Tract, Sequence, Offertory, Benedictus, Communion; and the question was asked, etcetera, and the response was made, etcetera—all in the line of the previous decisions. Afterwards, from the bishop of another diocese came the statement that in stipendial chanted Masses there existed, almost throughout his whole diocese, the custom of omitting the Gloria, Gradual, Tract, Sequence, Credo; and the reason given for this was that only a single chanter sang and that the people had to hurry from the church to their daily work. The question he put was, whether he might continue the custom; and the reply was that it was an abuse which must be absolutely eliminated."

"You have spoken of conditions which are not precisely those obtaining in this country," said Father James, returning to the charge. "We do not omit any of the Ordinary of the Mass; and as for the texts of the Proper or of the Common, your decrees appear to apply to conventual, strictly parochial, or stipendial Masses. What about our ordinary Sunday High Mass, which is not conventual, parochial, or stipendial?"

"The canonist again!" said Dr. Sterne. "I will merely say, *Ubi lex non distinguit, nec nos distinguere debemus.* And the law has recently enough been again expounded in the *Motu proprio* (No. VIII):

> As the texts that may be rendered in music, and the order in which they are to be rendered, are determined for every liturgical function, it is not lawful to confuse this order or to change the prescribed texts for others selected at will, *or to omit them entirely or even in part,* except when the rubrics allow that some versicles of the text be supplied with the organ, while these versicles are simply recited in choir. It is permissible, however, according to the custom of the Roman Church, to sing a motet to the Blessed Sacrament after the Benedictus in a Solemn Mass. It is also permitted, *after the Offertory prescribed for the Mass* has been sung, to execute during the time that remains a brief motet to words approved by the Church.

"Nothing can be plainer, I should think, than this. All of the Proper or of the Common must be sung or, in certain portions, recited to accompaniment of the organ; nothing may be omitted. And our custom here of replacing the assigned Offertory with some other text, such as an Ave Maria, an Ave Verum, an Inflammatus, and the other standard pieces, is condemned in the statement that such texts may be sung *after* the prescribed Offertory has been sung."

"There is nothing for me to do, I suppose, but to yield as gracefully as I can," said Father James with a smile. "But it would be helpful to have a clear statement of just what must be sung and what may be recited."

Dr. Sterne went to his book-shelves and extracted the third volume of Van Der Stappen.

"The law is equally applicable to any sung Mass, whether Cantata or Solemnis," he said. "We know that all of the texts of the Ordinary or of the Proper or of the Common set down for singing, must be sung or recited. The only question is, which may be recited; and I find the matter stated here clearly, that the Kyrie, Gloria, Sanctus, Agnus Dei, may be sung alternately with the organ, but the Credo must be sung throughout; so, also, the Introit must always be sung, according to this author; but the more general opinion of authorities is, I think, that the Introit may be recited. The Gradual, Offertory, Communion, may be recited with organ, if there be a lack of singers—fatigue of voice, I presume—or other difficulty. In Masses for the Dead, however, everything must be sung, not recited."

At dinner, the subject of music was, by common consent, tabooed; and good humor was completely restored before the soup had been removed. During the rest of the meal, and in the hour of smoky meditation following it, the old days when both of my companions formed their lifelong friendship, lived again in rehearsal. To me the chat was most pleasant; but my readers probably would not find it so—and I will merely add that we caught the afternoon train for Lakeby in

good time, and found ourselves speculating on what strange encounters the evening might bring forth.

" Rather an eccentric man, Dr. Sterne," I hazarded.

"A glorious character," commented Father James.

[TO BE CONTINUED.]

EDUCATIONAL INFLUENCE OF THE CHURCH IN CHINA.

THE SUCCESSES, political and industrial, of Japan within the last few years, and especially its recent victorious conflicts with China and Russia, have had the effect of arousing China to a consciousness of her neglected and undeveloped intellectual as well as territorial resources. The leaders of the Chinese reform realize that the powers of her small neighbor are largely the result of patient and intellectual training, and that, if there is to be a regeneration in the social and political order of their own country, it must come through education. With this end in view the Chinese have begun to establish schools in which Japanese and European professors are engaged to give instruction along modern lines. In consequence a spirit of rivalry manifested itself among those who saw the opportunity of influencing Chinese national life; and accordingly with the opening of the Chinese ports the principal nations of the world strove to win the attention of the government of the great Middle Kingdom, which was known to possess immense resources that only needed development to exercise a controlling influence in the destinies of nations. One of the means of gaining a foothold on Chinese soil was to endow free schools, conducted by missionaries. Protestant mission societies soon scattered their representatives throughout the land, and to-day these support a large number of institutions with well-appointed buildings and first-class instructors.

The representatives of the Catholic Church in China, which had been the first to send teachers there, and could count scores of martyrs, European and native, among her missionaries, realized at once the importance of entering into this

rivalry of Christian educational influences. Every province contained families who professed the Catholic religion, and in some of these the faith had been planted hundreds of years ago. The Jesuits, formerly established at Pekin, had from the outset gained among the Chinese a great reputation for learning and were for a long period the teachers *par excellence* of the intellectual class. Persecution destroyed the work of these zealous apostles who were obliged to flee before the storm. In our day, with edifying ardor and with that skill peculiar to them, they have again taken up their work, notably at Shanghai, as instructors of Chinese youth. Their successors at Pekin, the sons of St. Vincent de Paul, are making every effort to found and maintain at the capital of the Empire establishments which will compare favorably with those of the Protestant missions.

In Quang-Tung.

The mission at Quang-Tung, one of the largest in the country, has been assigned to the priests of the Paris Seminary. The dense population includes three races of Chinese, each with its own dialect. Canton, the great capital of the south, has about 2,500,000 inhabitants. It is the commercial centre, with the free port of Hong-Kong—the halting-place of all the lines of navigation to and from the Orient. The field open to the Catholic apostolate in this vast territory is proportionately immense. The labors of the missionaries here are bearing good fruit and we have within this province at the present writing a Catholic population of 50,000.

There is no doubt that the Chinese as a whole are most anxious to advance and to profit by the educational helps offered to them. The new schools naturally centre about Canton, the very heart of the South. Protestants flocked here from the beginning, and Methodists, Presbyterians, Baptists, etc., have founded well-equipped schools, usually by the side of their hospitals and dispensaries. In Canton itself there are two very flourishing Protestant schools. Unfortunately Bishop Merel, Prefect Apostolic of Quang-Tung, was soon

made to realize that among the sects who professed to teach the Christian faith there were many who deemed it their principal duty to attack the Catholic religion, and who continually spread malignant rumors about its priests and adherents, with a zeal that certainly deserved to be employed in a better cause. When, as a result of these conditions, the Bishop saw the flower of the Chinese youth turning in the direction of Protestant influence and frequenting the schools which in numerous cases were openly hostile to the Catholic faith, he at once determined to counteract the noxious influence as best he could. For this purpose he detailed about sixty or seventy European missionaries with about twenty native priests to different posts throughout the province, where he thought their activity would establish a good name for the Catholic work, by disproving the calumnies of mischief-makers who called themselves Christians. It is difficult to picture the isolated condition of the Catholic missionary to whom an entirely new field has been entrusted for the first time. Most often he is a solitary, without a friend or adviser among the enormous mass of pagans. Nothing is known of his object and life, unless here and there he is recognized as the forerunner of a sect which teaches the religion of one named Jesus.

Besides disposing his missionaries as sentinels who were to organize and to teach isolated missions in different parts of the great province, Bishop Merel established a school at the capital. Although his resources were extremely limited he went boldly on, trusting Divine Providence to help him. On a plot of ground adjoining the church he erected a building which we have every reason to believe is destined to be the source of great good. The Bishop was fortunate in finding among his missionaries a precious helper in the person of Father Fourquet. Thoroughly conversant with the Chinese language and in sympathetic touch with new conditions, Father Fourquet seemed marked as the leader of this Catholic educational movement.

The opening of the school was announced in the Chinese papers, and an appeal was made to the good will of all. Sev-

eral missionaries joined Father Fourquet as professors. With little difficulty Chinese native teachers, both pagan and Christian, were found to assist these priests. Classes in English—absolutely necessary in this country where Hong-Kong has made English the language of commerce—were first organized, and lay-professors called in to conduct them. Later on a missionary, whose mother was English, came from Tonkin and became the professor of English.

On the day appointed for the opening a large number of students presented themselves for admission to the college. Many were drawn by mere curiosity or to become acquainted with the new professors, for Catholic priests here have enjoyed a reputation for learning ever since the celebrated Ricci and his Jesuit brethren, by their great knowledge in the sciences and their wisdom in the management of affairs, had gained the esteem of all Pekin. The classes were at once started. Considering the conditions, it will be readily understood that at first there was considerable difficulty in establishing uniform discipline, for these students had never ferquented a modern school, and came simply with a desire to learn something. They were wholly unlike the American and European students who come from graded class institutions. It therefore required no little time, patience, adaptability, and tact to bring the conglomerate mass of intellects and dispositions into that orderly state necessary for proper teaching.

Three years have passed since the college of the Sacred Heart opened its doors. Discipline, which at the beginning threatened to be a dead letter, is on a firm basis, insuring progress to the work. The staff of professors has undergone some changes, and now includes several young Chinese instructors who have received a thorough training in European science and languages. The program of studies is fairly uniform; but the study of English holds throughout the first place. About four-fifths of the pupils attend classes in which the modern scientific branches are taught in English. The remaining fifth follow the French courses. Each class has a Chinese professor and is daily visited by a missionary who

instructs in Christian doctrine. Courses in Chinese language and literature, vocal and instrumental music, gymnastics and military drill have also been organized. All these things come slowly, new branches of study being added as the need makes itself felt.

So far as the practical results of this work can be gauged at present, the outlook is indeed promising. No one who watches the progress of educational work here can fail to notice that the influence exercised on the high and middle classes in China is incontestable. Past experience has shown that as a rule the beginning of evangelization is successfully made among the poor and lowly. These, like the shepherds of Bethlehem, are first called to the knowledge of the true God; while the rich and powerful, like the Magi of old, have a longer road and a more difficult way to find the humble crib where the Saviour of mankind reposes. But here we have simultaneously opened an avenue for the evangelizing of the educated people who mould or influence public opinion. The schools are the means most apt to draw the higher classes to the fountain of Truth. The mission college has made the priest known in a circle of Chinese society to which, before the war with Japan, he was not as a rule admitted. The religion of a priest who consecrates his life to the teaching of youth is more highly regarded and his daily presence among the children has done much to uproot the prejudices and false ideas entertained by the older Chinese. Affection has succeeded respect, and experience has taught us, contrary to what casual observers and travellers have occasionally written, that the Chinese are naturally well-disposed toward the elevating influences of the Christian faith. When the College of the Sacred Heart started it was proposed to the students that they affix to their caps and lapels the name *Ching Sam* (Sacred Heart), as a badge indicating their Alma Mater, such as it is customary for collegians in other places to wear. No one at first seemed to heed the suggestion, and there was an evident feeling of diffidence among the students for fear that they might meet with ridicule if seen wearing a mark

indicating their allegiance to a distinctively Catholic institution. At the end of a year we noticed that the students of their own accord procured a beautiful design in gilt letters to serve as their college badge, precisely as we had desired, and they asked leave of the College authorities to wear the same.

Although naturally anxious to win these young men to Christ, we allow absolute freedom of opinion, and make them understand that we want them to come to us only of their own free will. The students appreciate this spirit and find less hesitation in approaching us with their difficulties and questions. Immediate and sudden conversions are rare. Sometime ago the Bishop baptized one of our first Chinese professors whose whole family followed in his footsteps, and whose example has led another professor to apply for instruction. The important thing is, that seed has been sown where it was hardly believed that there was any ground capable of receiving it. God will cause it to grow at His pleasure.

Our young people, without realizing it, become apostles wherever they go, for they speak naturally of the faith, and fondly of their instructors and of the school, so that their families and friends are gradually interested.

This year a great athletic concursus was held by the various schools of Canton. Our young men entered and took three prizes, making a very favorable impression on all present. We were allowed to attend the exercises, at which there were but few other Europeans present. On the way we heard people asking: "Who are these strangers?" to which some one would answer: " They are the Fathers, the professors of Ching Sam." Not a hostile cry nor a single unfriendly sign greeted us. Our students grouped about two flags, a yellow one bearing the national dragon, the other of blue, with " Ching Sam Sü Yün," i. e. College of the Sacred Heart, embroidered on it in large letters; and they were delighted to have their professors witness the contest and share the pleasure of their success.

The government is friendly toward us, and the present viceregent of the two Quangs highly approves our method of in-

struction. At the last award of prizes, His Excellency sent two mandarins to preside over the scholastic exhibition, and gave them for us a sum of money to be divided among the prize winners. The mandarins on the whole regard us favorably. They understand perfectly that we represent law and good order, and that our training is calculated to develop not only intellectual culture but moral virtue. Just at present there is on foot a rather widespread movement to overthrow the ruling dynasty in China. Turbulent leaders find willing tools among the student element of various colleges. We can truthfully say that our boys have remained quiet, refusing to make any connexion with the abettors of revolutionary ideas.

The Chinese are beginning to realize that if their nation would take her place as an influential factor in the modern world, she must cultivate fraternal and just relations with the other powers. Their representative men are opening their hearts and minds to large ideas of international relations. When the visit of Miss Roosevelt to the East was announced at Canton, certain disorderly elements concluded that it would be a good thing to give her a noisy reception. I was working at the time with an advanced English class of students and gave them as a theme for class composition the subject: "What do you think of the proposed plan of a reception to Miss Roosevelt?" The reply was unanimous on the main point. They all disapproved of the proposition as entirely unworthy of a civilized nation; and some presented their argument in very elegant style. One of them wrote, "Let us attack ideas without attacking men; let us respect persons, especially when there is in question a gracious young lady before whom every polite man ought to bow."

The question of resources to maintain Catholic schools is of course a vital one. In European and American Colleges the expenses are usually met by regular fees from the pupils. In China nothing is given unless it be an occasional mite from the son of wealthy parents. The native non-Catholic and missionary schools are supported by endowments or home so-

cieties. We depend entirely on casual resources of isolated benevolence. Yet it stands to reason that our expenses are great. If we would succeed we must have only the best professors. New buildings are needed as the number of students and of departments continues to grow. The old buildings must be remodelled. At Canton we almost despaired of continuing to work when we considered the great sacrifices which it would entail. Realizing, however, that to abandon it at the moment when success seemed assured is simply to pass our students over to the Protestant schools, we have resolved to struggle on and continue the College unless absolutely driven to abandon the work. Formerly we could look to the generosity of French Catholics; but that hope has been taken away in these trying times. Americans in the full enjoyment of religious freedom may not be able to realize the condition of things as they are at present in France; but we missionaries, who up to this time have been supported by the faithful people of France, begin to feel the bitter results of oppression and persecution. Yours is an energetic and successful nation; your generosity counts not the cost when there is a chance to serve the Faith. Here in China, heresy is supported by powerful benefactors; money comes to the sects in abundance and their works flourish. If Catholics in America learn the need, they will help the Church in China to extend the Kingdom of Jesus Christ.

步前徽

CHARLES EDMOND BOURDIN, MISS. AP.

Sacred Heart College, Canton, China.

WHO SUPPORTS OUR CATHOLIC PERIODICAL LITERATURE?

FROM time to time our American Catholic newspapers take up the note of editorial exhortation with the laudable purpose of inculcating the duty on the part of the faithful to support the weekly or monthly periodicals that appeal to Catholic patronage. Popes, provincial councils, learned

bishops, all agree that good and healthy reading supplies a most effective means of counteracting the prevalent evils of popular error and miseducation. When they speak of good and healthy reading, they mean, of course, Catholic literature which interprets in a dignified and effective manner, suited to the conditions of time and place, and persons, the mind of the Catholic Church as expressed in her doctrine, traditions, methods, and aims. Taken in any other sense the injunction would be a mere platitude. But good literature thus understood means likewise the judicious exclusion of everything that would tend to frustrate the aforementioned aim of the Christian religion.

It is, then, a plain misconception or perversion of pontifical and conciliar utterances to urge these in behalf of the magazines and newspapers whose editors or proprietors rest their claim of Catholicism chiefly upon the fact that they deal in topics and titles which belong to the domain of a Catholic reading public. It hardly needs any demonstration to convince an intelligent person that a paper or book bearing the label "Catholic," and ostensibly favoring Catholic thought and enterprise, may nevertheless be not only not Catholic but anti-religious in an other than sectarian sense. Thus, a well-informed editor may fill long columns of his weekly with a variety of sermons and other matter relating to Catholic Church work; he may extol the energy and popularity of the local clergy and the generosity of a willing laity, and blaze forth with merciless assurance against the bigoted ignorance of Methodist and Baptist ministers "steeped in the errors of the so-called Reformation;" he may even control the spirit of the advertising columns so as to convince the innocent reader that the viands and brandies and pills, translated by a pious effort from the sphere of profane secular dailies into the columns of his weekly, have really a Catholic flavor and taste, a sort of "Father John's" power, and that the boots and garments bought from "our advertiser" are actually like a sort of indulgenced article, the very things with which we can properly step into paradise provided we pay

our subscription before we go. Yet such a newspaper may be devoid, and indeed utterly and habitually destructive of that sound moral quality which it is the chief privilege of the Catholic religion to safeguard by her education, and which furnishes the only valid title for the application of the religious term " Catholic " to an organ of periodical literature.

But whilst directing attention to this fundamental and essential distinction to be made when there is question of uniting in an organized effort to support our Catholic press, it is not my purpose here to dwell on this phase of the subject. I am addressing myself to priests with a view of turning their observation to one palpable fact which editors and publishers will, I think, generally confirm—namely, that the main support of what is commonly considered Catholic periodical literature, of every grade and description, comes from the clergy. If the names of priests were to be withdrawn from the subscription lists of our Catholic weeklies, monthlies, bimonthlies, quarterlies, and annuals, probably nine-tenths of the whole output would cease. There are indeed a few well-established and really popular Catholic periodicals which have maintained and are likely to continue to maintain a steady clientele among our laity, including a large proportion of religious women in convents and asylums. The main support, however, comes from the clergy.

One might draw various divergent conclusions from this seeming monopoly of the reading habit of our clergy. It is no mystery or problem that priests are able to read, want to read, and for the most part can afford to pay for what they read. It would be a sad existence for many of them if they were deprived of this satisfaction which supplies the want of comforts sought and found by men of the world in the domestic or social circle. But the abnormal feature in the matter is that American priests do not share with the laity the burden or pleasure of getting half a dozen or more "Catholic" periodicals. In this respect the English and Irish priest abroad is more discriminating: he subscribes only to what he really wants, whilst the laity of the upper and middle classes bear

their share in the support of Catholic literature under whatever title it appeals to them.

The same may be said of those who contribute to Catholic literature. In America the bulk of the contributors to our magazine literature consists of priests. There are a few lay writers; most of them women; hardly any men of real note. And the best of our Catholic lay authors prefer to write for non-religious periodicals, not only because it pays better, but because they are more likely to find there a discriminating and appreciative public. In England priests do write, and they are for the most part superior in thought, aim, and expression to American writers; but there is also a goodly proportion of laymen who write ably and incisively on matters of religion, theology, and philosophy. American priests, whilst they are the main support of our periodical Catholic literature, are on the whole poor writers.

What is the reason for this difference? Briefly, it is our lack of sustained, systematic education in all that makes for literary form and expression; our lack of training in philosophy and in logical methods of building up truth; our lack of opportunities to come in contact with cultured minds whereby the standards of individual improvement are raised; last of all, and this is at the root of all the other causes—the pioneer conditions of our missionary life, which have obliged us, and still oblige many priests, not only to forgo the advantages of culture and study, but to discard them amid the rough-and-tumble of preparing the missionary soil. American priests have had to fall in with the habits of thought and feeling of unlettered immigrants; and they easily accommodated themselves to ways which, however humble and rude, did not obstruct the work of truth and goodness set forth in the teaching of the Gospels. When conditions rapidly changed, here and there, with the growth of schools and the other means of culture, we had still to contend with the traditional habits. Thus it happens that our priests, as well as our lay Catholics, who are for the greater part the flower of poor immigrants, represent, as a class, less culture and lettered refinement than is found among English Catholics abroad.

But how are we to account for the fact, mentioned above, that the clergy furnish the almost exclusive supporters of many of our Catholic periodicals, whilst Catholics of the laity do not read and support such literature proportionately, as they do in England. The answer may be partly sought in the fact that the clergy were naturally the first to profit by the opportunities of a growing Catholic spirit in literature; they were also more distinctly appealed to by those who had the gift of producing such literature, at first in a tentative and then in a more or less systematic way.

This brings me to the point I wish to make, for it will suggest ways and means by which our Catholic laity may be better trained to interest themselves in the support and production of Catholic literature. How very important this is must be realized by any one who reflects upon the disastrous results of a religious press that exerts no influence outside the clerical body. If we are asked: Is there any element that has particularly contributed to hasten the process which has made the reading habit among the Catholic clergy of America so pronounced an element in the support of Catholic literature, especially when compared with the apparent apathy of our laity? we should answer that one such contributing element at least has been the persistent effort to induce the recognized, able Catholic English writers abroad to contribute to the high-class American periodicals which appeal to the clergy. This was done consistently for many years by the *American Catholic Quarterly Review*, which at once assumed a foremost place among the chief periodical exponents of Catholic truth and which secured a respectful hearing at a time when *Brownson's Quarterly* had been barely upheld, despite its vigorous excellence, by special appeals to the charity of the clergy. Both Brownson and the *Catholic World*, then under the admirable management of its earlier founders, offered American product which, however excellent in their case, lacked the prestige which could make it extensive.

The importation of clerical teachers and writers from Europe had suggested long ago the idea of a distinctly

ecclesiastical magazine, a periodical that would appeal to priests exclusively, on their own ground of theological and pastoral science. The first attempt in this direction was the proposal in 1873, by the Rev. Dr. Chapelle, then pastor of St. Joseph's Church, Baltimore, to found the *Baltimore Ecclesiastical Review*. Probably few of our readers are familiar with this effort of a young priest whose ability was later on attested by his being chosen successively as Coadjutor Bishop and Archbishop of Santa Fe, Archbishop of New Orleans, and Apostolic Delegate Extraordinary to Cuba and Porto Rico.

This attempt to found an ecclesiastical review was destined, however, to fail; and the failure is not without its lesson. We give below the text of Dr. Chapelle's letter to Archbishop Bayley, in which he broaches the need of a theological organ for American priests, and points out a way to supply that need. He proposes that the magazine should confine itself at first to translations of selected articles from the learned ecclesiastical periodicals of Europe; and he has no doubt that a sufficient number of the local clergy could be interested to furnish the contents for the quarterly issue of a respectable theological journal. His prospects in this direction would seem to have been well-grounded. Apart from his own fertile studies of the theological branches, a good knowledge of several languages, and willingness to work, he could have availed himself of the services of men like Mazella, afterwards Cardinal, of De Augustinis, subsequently called to the Gregorian University at Rome, of Schiffini, Sestini, Sabetti, Konings, and others of similar high attainments in ecclesiastical science, who, if they did not possess in an equal degree that easy mastery of English which is desirable in a magazine of useful knowledge, were yet able to supply those main ingredients of scientific exactness and soundness of doctrine, on which Dr. Chapelle justly lays stress in his letter. Nevertheless we hear nothing in the way of an answer to the circular which was to urge the clergy, under the patronage of the archbishop, to express their willingness to support the proposed new organ.

The appeal was made to them alike on the ground of the magazine's professional usefulness and the *esprit de corps* which left the large body of English-speaking priests in the New World without a representative literary medium. The official census of the clergy reported nearly 6,000 priests in active service in the United States at the time of Dr. Chapelle's writing. This does not include a considerable number of ecclesiastical students in different seminaries throughout the country and abroad who would naturally be interested in the undertaking and support of an organ authoritatively endorsed by the archbishop of the primatial see in the United States. There were, too, many English-speaking priests in Canada and in other parts who might be counted upon as likely to favor the projected magazine. Yet we hear nothing more of it.

Was it perhaps that the *Irish Ecclesiastical Record* absorbed the field? That magazine was then in its ninth volume, and was no doubt read by some of our clergy who thus testified their allegiance to the venerable college of Maynooth, from which many of them hailed originally. Moreover, it was the only ecclesiastical magazine in the English language, and was conducted on excellent lines of scientific and literary study. Yet the subscription of American priests to that organ can hardly have been large, for we find that the *Irish Ecclesiastical Record* (founded in October, 1864), after having changed publishers in 1869, was obliged to suspend publication in 1876 and remained dead until 1880 when the Messrs. Browne and Nolan began to issue the third series of the magazine, which has maintained its standing ever since, despite the multiplication of organs that were bound to compete with it in an appeal to the same patronage. At the time of Dr. Chapelle's letter, then, this competition could not have had such weight as to count in the balance of a project which had several thousand professional men right on the spot to whom to address itself.

But let the reader see what Dr. Chapelle says: [1]

BALTIMORE, DEC. 23, 1873.

TO THE MOST REV. JAMES ROOSEVELT BAYLEY, D. D., ARCHBISHOP OF BALTIMORE.

Most Rev. Sir:

A few weeks ago I had the honor to offer for Your Grace's consideration a proposition to publish a *Review* devoted to the branches of ecclesiastical science, the cultivation of which is more especially necessary on the part of our priests engaged in missionary work. Your Grace had the kindness to say that the idea was good, and that a periodical of that kind, if well conducted, might be very useful and supply a want sadly felt. But important questions naturally present themselves at the outset. Who should edit the Review and on what plan? Would it succeed? After mature reflexion and having asked the advice of prudent clergymen, secular and regular, I think that I can answer these questions satisfactorily. During the first year of its existence the Review would be almost exclusively eclectic, i. e. it would contain articles carefully selected and translated from European periodicals, such as the *Acta Sanctae Sedis, Analecta Juris Pontificii, Revue des Sciences ecclésiastiques,* and other Italian, French, Belgian, and German ecclesiastical reviews of undoubted orthodoxy. Thus the doctrine taught would be sound, and the labor of the editor light. In an emergency I have no doubt that clergymen fully competent could easily be found to extend cheerfully a helping hand. For my part, with Your Grace's consent, I would willingly undertake the task of editor, which I am sure I could easily accomplish without neglecting my parochial duties. The MSS. might be revised and corrected, if need be, by some of the professors of St. Mary's Seminary. I would suggest that the "Baltimore Review of Ecclesiastical Science," each number containing about 200 pages 8vo., be published *quarterly,* in as neat a manner as possible. In order not to subject myself to the mortification of complete failure at the outset I would mail a *Prospectus* (a sketch of

[1] His letter with the accompanying prospectus is here printed, as far as we are aware, for the first time. We owe the text of the document to the courtesy of Mr. Martin Griffin, who obtained the original from the archiepiscopal archives of the Baltimore Cathedral.

which I take the liberty to enclose), Your Grace's approbation being appended thereto, to the Bishops of the United States, and to the most prominent clergymen in each diocese. From their answers it would be easy to form a prudent judgment concerning the financial success of the enterprise. I expect to encounter some difficulties, but being fortified by the conviction that I am engaged in a good cause, and by the thought that my labors would be acceptable to Your Grace, I think that I possess a sufficient amount of tenacity of purpose not to be dismayed by the first obstacle I might meet in my way.

I trust, therefore, that Your Grace will have the kindness to give your early consideration to this scheme, and that for the good of religion and the honor of Catholic literature in our country you will deign to sanction by your official authority the main features of the plan which I have the honor hereby to propose.

That Your Grace may enjoy a Merry Christmas and live to spend a happy New Year is the sincere wish of

Your Grace's humble and obt. Servant,

P. L. CHAPELLE.

P. S. I beg to assure Your Grace that any suggestions or modifications of the plan sketched in the enclosed *Prospectus* will be gratefully received by me—the means are only a secondary consideration provided the end be attained.

The avowal may be childish, but I can not conceal from Your Grace my great desire to see this scheme realized in some way.

P. L. C.

PROSPECTUS.

THE BALTIMORE ECCLESIASTICAL REVIEW.

Dear Sir:

It is an astonishing as well as a humiliating fact that in the United States no periodical is published exclusively devoted to those branches of ecclesiastical science the cultivation of which is more especially necessary for our priests engaged in missionary labors. The clergy of Italy, Ireland, France, Germany, Spain, etc., have ecclesiastical reviews edited in their midst and adapted to their wants, but we have none! Lawyers, physicians, scientists, manufacturers, and mechanics have their technical reviews, but the priests of the United States have none!

Our Catholic press is in a great measure under the control of zealous and well-meaning laymen, who do untold good in their sphere and are very useful auxiliaries, but they do not write for the clergy, and are not very exact sometimes in the exposition of Catholic doctrine and canon law; it will always be true that the lips of the priest ought to keep knowledge.

No one will deny that huge folios are not much thumbed in our days. We have very little leisure to study the works of the Fathers or the Scholastics, or even of modern school manuals. If we wish to become familiar with the documents emanating from the Holy See which may be of special interest to us, if we wish to cope successfully with contemporary errors in their varied and subtle forms, and to solve correctly some of the difficult cases of conscience which we meet at every step in the discharge of our holy ministry, we are compelled to subscribe to costly foreign reviews, and to read page after page of matter without frequently gleaning anything serviceable.

To supply to some extent this want in our Catholic literature, the undersigned has determined to publish an Ecclesiastical Review which he will strive to render an interesting, instructive, and welcome visitor to the houses of his brother priests.

The Most Rev. James Roosevelt Bayley, Archbishop of Baltimore, whose zeal for the advancement of ecclesiastical learning is so well known, has vouchsafed to encourage one of his priests to undertake this arduous task, and has given his official approbation to the plan proposed. A periodical of the kind contemplated could not be published in this country under better auspices.

Official documents from Rome will be given a prominent place in the Review. Questions of church history, sacred eloquence, and bibliography will be treated with special reference to our present wants. During the first year of its existence the Review will be almost exclusively eclectic, i. e. it will contain articles carefully selected and translated from a hundred European periodicals of undoubted orthodoxy. The title adopted is "The Baltimore Ecclesiastical Review." It will be published quarterly, each number containing about 200 pages 8vo., the four numbers making two handsome volumes, which will be furnished to subscribers at *$5.00 per annum.*

Prudence seems, however, to require that, before the issue of

the first number, the bishops and priests should be consulted by means of a *prospectus,* to ascertain whether they are disposed to encourage the editor in his undertaking.

Should you therefore, Rev. Sir, determine on subscribing to "The Baltimore Ecclesiastical Review," the undersigned would esteem it a great favor if you had the kindness to inform him of your decision at your earliest convenience. Payment to be made on receipt of the first number, which will be sent to subscribers only.

Your obedient Servant,
P. L. CHAPELLE, D. D.

All letters must be addressed to
REV. P. L. CHAPELLE,
93 Barre St., Baltimore, Md.

We cannot draw our brief conclusion from what has been said without making honorable mention of the *The Pastor,* "a monthly journal for priests," founded in 1882 by the Rev. William J. Wiseman. He conducted it for a little over six years, during which time it met with general approbation from our clergy. Father Wiseman's plan did not include any literary or scientific program, such as Dr. Chapelle had contemplated. He intended merely, as he expresses it in his initial issue, "to gather up and put into a convenient form those bits and scraps of useful professional knowledge, some part of which we each light upon from time to time, but in a form that we cannot well preserve." As it was, he furnished interesting comments on ecclesiastical decrees and practical cases of conscience which proved alike useful and interesting to the student and missionary. Nevertheless the number of subscribers hardly exceeded the tenth part of the clergy actually engaged in missionary work in the States, although the subscription price was very low and the magazine well printed.

From this period on we might speak of personal experience gained in the founding and conducting of the AMERICAN ECCLESIASTICAL REVIEW on a basis different from both Dr. Chapelle's proposed eclectic, and Father Wiseman's purely pastoral, review; but it is a delicate thing to speak, whether in

praise or blame, of oneself, and so I shall content myself with stating some facts necessary to illustrate my contention. They are, first, that the same unresponsive attitude which seems to have met Dr. Chapelle, met the first numbers of the ECCLESIASTICAL REVIEW. There was, of course, some praise; but there was considerably more advice to abandon the notion of a Review; there was the quota of abuse for one defect or another, present and to come, and, worse than all, general indifference. All this was to be expected, until the REVIEW could prove not only a reason for its existence, but also that it had the quality to interest our clergy sufficiently to say that they wanted it. Such response did not come for seven years, when the Editor sent out a circular to the Bishops, asking their opinion of the work so far done. The answers we published at the time. They proved that the REVIEW had not only furnished reading, but had succeeded in inducing priests to want a periodical that would render their ministry useful. To what extent this aim has been accomplished is demonstrated by the fact that there is hardly a rectory in the United States, and no English-speaking colony outside the States, where the ECCLESIASTICAL REVIEW is not known and read. Not that it is beyond improvement—indeed no; but it has been able to carry out the secret of making itself read, and of increasing the numbers of its readers with an almost mathematically accurate forecasting on the part of its manager. What is more, the manager has no complaint to make of his subscribers. They have learned to pay punctually, as a rule; and hence the REVIEW is enabled to maintain under all circumstances a rigorous exclusion from its advertising pages of anything that might militate against the dignity, or even be foreign to the characteristic aim, of the magazine. These things are not accomplished, except by the systematized efforts of years; but they must be aimed at steadily from the beginning, apart from and untrammeled by any and all financial considerations. And when they are accomplished they last.

The reader will permit me here to make a brief digres-

sion which was not actually in contemplation when this article was begun. I refer to an undertaking supported by the ECCLESIASTICAL REVIEW, with the same ultimate object in view: *Ut Ecclesia aedificationem accipiat*, or as our motto has it, Ἵνα ἡ Ἐκκλησία οἰκοδωμὴν λάβῃ. I allude to CHURCH MUSIC, the magazine established by the ECCLESIASTICAL REVIEW for the purpose of seconding the reform of singing in our liturgical service. To make a beginning we addressed the magazine mainly to the clergy. It was an expensive work and taxed all our ability to support it. As the clergy do not make all the liturgical music in the Church, and as we found it impossible to reach, even through the pastors, those who lead the choirs, we arranged with Messrs. J. Fischer and Brother, an old established Catholic music-publishing firm, to take over the magazine, since they were in touch with organists and choirmasters and might therefore succeed more quickly where we seemed to fail. After managing the magazine for six months, meanwhile increasing the number of issues and reducing the subscription price, they write us that it is impossible for them, without great financial loss, to carry on the magazine. They therefore advise its abandonment. This is what they say in their musical organ *Aus der Musikalischen Welt*:

With much regret we have to state that all the efforts made by us since we took over the publication of *Church Music* have remained without that success which we deem essential to carry on the work, so important for the accomplishment of the desired reform in Church music in the United States.

On our part everything possible has been done to make the enterprise succeed. We have added to the discussion of theoretical matters such departments as appeal to the practical sense of pastors, organists, choirmasters, and singers, as well as institutes in which Church music is taught. Without regard to the expense we maintained contributions from the highest authorities in musical circles which had been secured for the magazine from the outset, and we engaged additional forces. We increased the number of issues and lowered the price to $1.50. We advertised

at considerable expense, not only in the United States, but also in England and Australia, appealed to the clergy, secular and regular, to organists, universities, and colleges, and academies, as well as to the principal Catholic music publishers everywhere. The result was humiliating beyond all possible anticipation, and we give up the undertaking, conscious that we have done our utmost, leaving it to Divine Providence to devise other measures more likely to effect the reform of music in the sanctuary. To those who have been with us of good will, we return our hearty thanks.

The REVIEW would belie the lesson it has gained, if it were to give up the struggle for reform in Church music, which we began with the establishment of the organ bearing that name. We therefore resume its conduct, for better or for worse. We are richer by one more experience, to warn us that patient work is needed in a direction and for a purpose which unquestionably make for the honor of God and His Church. After all, the support of CHURCH MUSIC may have to come, like that of our other useful magazines, from the clergy, and, if so, then the priests who have come to sustain and read the REVIEW will be the best to appeal to and wait for, until they realize that CHURCH MUSIC is only another foundation stone for the edification of Christ's Church.

Now let me, in a few words, draw the final conclusion from what has been said in reference to the part priests play in support of Catholic periodical literature.

1. Whilst it is a matter of congratulation that the clergy should sustain in principle and in fact our American Catholic periodical press, it is desirable that the same interest be developed in our Catholic laity.

2. This can be effected only by organized, systematic, and continuous efforts on the part of priests, to interest, stimulate, and aid Catholic laymen and women in support of the *best* of our Catholic organs, as readers, writers, and as propagators.

3. As to the best methods for bringing about any healthy change from the present state of general indifference on the

part of our laity, we need only refer to the methods of such organizations as that which manages the *Sacred Heart Review*, of Boston, to the immense strength of our federated Catholic societies, of the Knights of Columbus, of the Religious Orders, of the Educational Union under the leadership of the Catholic University. It is not enough that these corporate bodies publish isolated organs: they must come to an understanding of a plan of concerted action, show a readiness to merge local interests in the far more important and powerful instrument of a united press. And if the bishops in their councils were to discuss this matter so as to be willing to lend the prestige of their authority and encouragement to well-chosen leaders who know how to combine their energies, despite the differences of their position and aims in other directions, a way could be found to induce Catholics not only to read what is good, but also to support every effort in other directions, manifested through a healthy Catholic press, for the up-building of the Holy Church.

THE EDITOR.

Analecta.

E S. CONGR. INDULGENTIARUM.

I.

ORATIONEM AD S. JOSEPH SEQUENTEM RECITANTIBUS INDULG. 100 DIERUM BIS IN DIE CONCEDITUR.

"O Ioseph, Virgo Pater Iesu, purissime Sponse Virginis Mariae, quotidie deprecare pro nobis ipsum Iesum Filium Dei, ut, armis suae gratiae muniti, legitime certantes in vita, ab eodem coronemur in morte."

Recitantibus hanc orationem, indulgentiam centum dierum bis in die lucrandam in Domino concedimus.

Die 11 Septembris an. 1906.

Praesens Rescriptum exhibitum fuit huic Secretariae S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae ex eadem Secretaria, die 26 Novembris 1906.

✠ D. PANICI, Arch. Laodicen., *Sec.rius.*

II.

INDULGENCES IN HONOR OF THE HOLY NAME.

The director of the Neapolitan Holy Name Society, P. Domenico Paoloni, requests the Holy Father to extend to the

entire Church the following indulgences hitherto granted only to the local confraternity:

1. For the devout recitation of five "Glory be to the Father" etc., adding to each the ejaculation "May the Holy Name of Jesus be eternally blessed"—*300 days* (Br. 17 March, 1863).

2. A plenary indulgence granted to all the faithful who on the second Sunday after the Epiphany visit a church where the feast of the Holy Name is solemnly celebrated, and there pray devoutly according to the customary intention. (Br. 13 January, 1871.)

3. A plenary indulgence to all the faithful who, having confessed and communicated, assist at the annual celebration of a Requiem Mass for the members of some Holy Name Society, and who pray there according to the usual intention. (Br. 13 January, 1871.)

Ex audientia SS.mi, die 19 Novembris anni 1906.

Sanctissimus, auditis expositis, praedictas Indulgentias ad omnes totius Orbis Christifideles extendere dignatus est, ac animabus in Purgatorio detentis eas profuturas esse declaravit. Contrariis quibuscumque non obstantibus.

L. * S.

CASIMIRUS *Card.* GENNARI.

Praesens Rescriptum exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae ex eadem Secretaria, die 26 Novembris 1906.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

III.

ORATIO AD B. VIRGINEM MARIAM QUAM FILIAE CORDIS IESU RECITARE SOLENT IN SUIS ECCLESIIS, INDULG. DITATUR.

O Maria, Mater misericordiae, *Mater et Filia Illius qui Pater est misericordiarum et Deus totius consolationis,*[1] *Dispensatrix thesaurorum Filii Tui,*[2] *Ministra Dei,*[3] *Mater Summi Sacerdotis Christi, Sacerdos pariter et Altare,*[4] *Sacrarium*

[1] Richardus a S. Laur.
[2] S. Bernardinus.
[3] Bernardus De Busto.
[4] S. Epiphanius.

immaculatum Verbi Dei,[5] *Magistra Apostolorum omnium et Discipulorum Christi,*[6] protege Pontificem Maximum, intercede pro nobis et pro sacerdotibus nostris, ut Summus Sacerdos Christus Iesus conscientias nostras purificet, et digne ac pie ad sacrum convivium suum accedamus.

O Virgo Immaculata, quae non modo *dedisti nobis panem coelestem Christum in remissionem peccatorum,*[7] sed es Tu ipsa *Hostia acceptissima Deo litata,*[8] *et gloria sacerdotum,*[9] quaeque, teste Beatissimo Famulo Tuo Antonino, *quamvis sacramentum Ordinis non acceperis, quidquid tamen dignitatis et gratiae in ipso confertur, de hoc plena fuisti;* unde merito *Virgo Sacerdos*[10] praedicaris; respice super nos et super Sacerdotes Filii Tui, salva nos, purifica nos, sanctifica nos, ut ineffabiles Sacramentorum thesauros sancte suscipiamus et aeternam animarum nostrarum salutem consequi mereamur. Amen.

Mater misericordiae, ora pro nobis.

Mater aeterni Sacerdotis Christi Iesu, ora pro nobis.

Maria, Virgo Sacerdos, ora pro nobis.

Maria, Virgo Sacerdos, ora pro nobis.

Tercentos dies Indulgentiae acquirat quisquis pie as devote hanc orationem recitaverit.

Die 9 Maii an. 1906.

PIUS P. P. X.

Praesentis Rescripti authenticum exemplar exhibitum fuit huic S. C. Ind. Sacrisque Rel. praepositae. In quorum fidem...

Datum Romae e S.ria eiusdem S. C. die 9 Ian. 1907.

L. * S.

✠ D. Panici, Archiep. Laodicen., *Secret.*

IV.

Recitatio Parvi Officii B. M. V. privata est, quamvis locum habeat in communi, etiam in publico oratorio adnexo domui religiosae, sed ianuis clausis.

Desideratus Iosephus Mercier, Archiepiscopus Mechlinien-

[5] Blosius.
[6] S. Thom. a Villanova.
[7] S. Epiphanius.
[8] S. Andreas Cretensis.
[9] S. Ephrem.
[10] Epist. Pii P.P. IX, 25 Aug. 1873.

sis, huic S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit quod sequitur:

In pluribus communitatibus religiosis votorum simplicium suae dioecesis, Officium parvum B. M. V. etiam publice seu communiter recitatur in lingua vernacula. Cum membra istarum communitatum sint linguae latinae ignara ideoque difficilius introduci possit regula recitandi Officium hac lingua, cum autem ex decreto diei 28 Augusti 1903 indulgentiae annexae istius Officii recitationi, si lingua vernacula fiat, valeant tantum pro recitatione privata; hinc enixe rogat infrascriptus orator ut concessio praefati decreti extendatur ad recitationem publice seu in communi peractam, ita ut omnes qui in communitatibus religiosis suae dioecesis Officium parvum B. M. V. recitare solent lingua vernacula lucrentur indulgentias, sive privatim sive publice seu in communi id recitent.

S. Congregatio Indulg. Sacrisque Reliquiis praeposita petitioni Rmi Archiepiscopi Mechliniensis respondendum mandavit: Recitationem parvi Officii B. Mariae Virginis retinendam esse adhuc privatam, quamvis ipsius recitatio locum habeat in communi intra septa domus religiosae, immo et in ipsa ecclesia vel publico oratorio praedictae domui adnexis, sed ianuis clausis.

Datum Romae ex Secretaria eiusdem S. Congregationis, die 18 Decembris 1906.

A. Card. TRIPEPI, *Praef.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

CONCEDUNTUR DURANTE ITINERE SPECIALES FACULTATES, QUOAD SACRAMENTALEM CONFESSIONEM, OMNIBUS MISSIONARIIS, AD SINENSES MISSIONES PROFECTIS.

Pluries petitum est a Regularium Ordinum, Congregationum et Societatum Moderatoribus, ut presbyteri suorum Institutorum alumni ad Sinenses Missiones destinati, perdur-

ante itinere, ne diu Poenitentiae Sacramento priventur, cum duo vel plures sunt, sacramentalem confessionem excipere tum invicem inter se, tum etiam aliorum secum iter agentium possint, quamvis iuramentum circa Sinenses ritus praescriptum nondum praestiterint. Eiusmodi autem preces cum infrascriptus Cardinalis Sacro eidem Consilio Praefectus Ssmo D. N. Pio divina Providentia Pp. X retulisset in Audientia diei 20 Decembris anni 1906, Sanctitas Sua benigne decernere ac declarare dignata est; omnes cuiuscumque Ordinis, Congregationis, Societatis atque etiam e clero saeculari Missionarios seu presbyteros ad Sinenses Missiones destinatos, qui duo vel numero plures consociati ad litora Sinensia appellunt, durante toto itinere terrestri aut fluviali usque dum pervenerint ad Missionem sibi respective adsignatam, dummodo ad Sacramentales confessiones fuerint legitime approbati, Regulares scilicet a proprio saltem Superiore regulari, alii autem sacerdotes vel a proprio Ordinario ex cuius dioecesi discesserunt, vel ab Ordinario portus in quo navem conscenderunt, vel etiam ab Ordinario cuiuslibet portus intermedii per quem in itinere transierunt, posse inter se confiteri, eosque item posse confessiones audire Clericorum non sacerdotum et Fratrum laicorum cum ipsis iter agentium et etiam Religiosarum Sororum, si forte contingat aliquas in eodem comitatu esse ad missiones destinatas, immo quoque vehicula aut cymbas ducentium vel sarcinas per iter ferentium vel alia quacumque ratione eorum itineris sociorum: non obstante Constitutione fel. rec. Benedicti Pp. XIV incip. *Ex quo*, data die 5 Iulii anni 1742, quae vetat Missionariis exercitium Sacri Ministerii ante emissum iuramentum circa ritus Sinenses, aliisque quibuscumque non obstantibus.

Datum Romae ex aedibus S. Congr. de Propaganda Fide, die 4 Februarii 1907.

Concordat cum originali. 25 Febr. 1907.

L. * S.

A. O. Can. Borgia

Praef. Archivi S. C. de Prop. Fide.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF INDULGENCES attaches special indulgences to:

1. the recitation of a prayer in honor of St. Joseph;

2. certain devout practices of members of the Holy Name Society;

3. invocations and prayer to Our Lady of Mercy.

4. The indulgences attached to the private recitation of the Little Office B. V. M., are applicable also to the common recitation in the vernacular by Religious when said in closed choir (*januis clausis*).

S. CONGREGATION OF THE PROPAGANDA grants special faculties to missionaries setting out for China.

COLOR OF VESTMENTS AT A FIRST MASS.

Qu. When the celebration of a first Mass occurred here sometime ago on a Sunday *de ea,* we were obliged to procure green dalmatics. As these vestments are used only on extremely rare occasions, and in small country parishes practically never, it becomes a serious matter for the pastor to make the outlay for their purchase. I suspect that the celebration of the first Mass of a young priest in the parish of his birth and parental home, which is certainly one of the greatest local festivals, precisely because it is so exceptional, might be regarded as a *causa publica* or *res gravis* for which a solemn votive Mass could be held on a Sunday; but I could not find any authority for my opinion, and hence submit my doubts to the REVIEW.

Resp. Votive Masses *pro re gravi* or *pro causa publica* are sanctioned or called for by certain extraordinary occasions when the common sentiment of the faithful is to be fixed upon some particular object of prayer or thanksgiving, and in which the Church, in the larger sense of the word (universal

or at least diocesan), is interested. This can hardly be said of the occasion of a first Mass in ordinary cases. Furthermore, the sentiment of gratitude and joy felt by the community in whose midst a young priest offers the first solemn act of his holy ministry, finds a more complete and becoming expression in the Mass of the day or feast on which he enters the liturgical service as one of its regular levites, than if he selected some mystery or motive such as is suggested by the votive intention reserved for extraordinary occasions. The consideration of color of the vestments or the expense of procuring them is not an item which the Church deems of sufficiently grave moment to influence or modify her ancient and established liturgy, so as to sanction a departure from the solemn observance prescribed by the rubrics.

Hence the Church forbids in the first place all private votive Masses on Sundays or the cardinal feast days of the ecclesiastical year. As for solemn or public votive Masses *pro re gravi,* the rubrics require, as stated above, a cause which affects the Church or commonwealth at large in a matter of grave importance to the well-being of the community. That the occasion of a first Mass is *not* to be reckoned in this category is explicitly stated by such liturgical interpreters as P. Schober,[1] Van der Stappen,[2] and others. "Inter causas quae reputatae sunt non satis graves ad celebrandam Missam Votivam solemnem, sunt: vestitio vel professio religiosa; electio abbatissae; primitiae neo-presbyterorum," etc.

Since it is of importance that a young priest should not begin his sacred ministry with any act that implies a setting aside or under-valuing of the obligations imposed by the rubrics, however small in themselves, the right thing and the only thing to do is to procure for a *de ea* green dalmatics, at whatever inconvenience. They can be borrowed, if they cannot be purchased, and if the cathedral or seminary do not lend them, probably the dealers in church articles would do what costumers do, who make a practice of hiring garments at a fair remuneration.

[1] Caerem. Miss. Appen. III, c. 1, n. 2. [2] De Rubricis, n. 258.

THE POPE'S CATECHISM AND PAPAL INFALLIBILITY.

Qu. An inquisitive minister here got hold of a copy of the large Catechism lately issued by Pope Pius X and translated into English by the Bishop of Nashville. Having made the discovery that this Catechism was prescribed by the Pope for the city of Rome, he forthwith searched its pages for evidence to confound the believers in the doctrine of Papal Infallibility. His search was rewarded with the discovery that Catholics were obliged to believe in the universality of the Noachian Deluge, and that, whatever evidence science might bring to bear upon the subject to prove that only the country in which Noah lived could have suffered from the Deluge described in Genesis, the Pope had settled the matter for Catholics by his prescribing the Catechism. For in sanctioning this text-book the Pope of course acted as teacher of faith and morals, and surely *ex cathedra,* since he ordered the adoption of the definitions in the Catechism in his capacity as Pope, even though he may have composed the book before he became Pope. Such talk may be wrong, but it puzzles the ordinary mind.

Resp. Father McNabb's translation of the Decree defining Papal Infallibility, as found in the volume of his which is reviewed in this issue, furnishes an opportune answer to the ministerial utterances. According to the Vatican definition the Infallibility of the Pope is limited to expounding the deposit of faith delivered through the Apostles. A definition as to the geographical universality of the Deluge bears no integral relation to the Apostolic deposit of faith. It is, like questions of chronology, topography, designation of persons, and the like, except where these are distinctly declared to be factors of revealed truth, simply a fact which illustrates a fundamental truth, without being essential to its understanding or operation. It does not in the least affect the obligations of the Christian faith whether we accept the literal or the figurative sense of the Mosaic statement; the truth of that statement remains the same and lies, not in any historical detail, but in the fact that sin caused the anger of God and the destruction of man, and that sin and man's rebellious attitude toward God will necessarily cause analogous effects.

But quite apart from this obviously reasonable limitation of the scope of the Pope's power to define the deposit of faith or revelation, the apostolic authority with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals, the even more essential requisite is that the Pope should speak *as teacher of all Christians* and *define* a doctrine of faith or morals *to be held by the universal Church.* This of course is not the case before us now, for the Pope neither defines as Pope that his Catechism must be accepted, nor does he prescribe its acceptance anywhere outside Italy. He acts simply as bishop of the diocese over which he has immediate jurisdiction, that is Rome; and for the rest of Italy he "desires," as he says, that the Catechism be introduced. As for America or any other country, he does not even go so far as to recommend it, knowing full well that there are catechisms much better suited to the needs of communities in different lands than a catechism written for Italians, excellent though it is for the purpose of teaching them Christian doctrine.

WHO DECIDES UPON THE VALIDITY OF AN OBJECTION TO THE "JUDEX DELEGATUS" IN CRIMINAL CASES?

Qu. Lega, in Lib. I, vol. I, *De Judiciis Ecclesiasticis,* p. 443, writes: "Cum recusatur delegatus, delegans, si adsit aut commode adiri possit, videt de suspicione."

Now the question I have to ask is this: If a priest, on trial for alleged crime, according to the instruction *Cum magnopere*, were to challenge the selection of a certain priest as judge delegated by the bishop in his case, on the ground that the delegated judge, being a warm personal friend of the bishop, might be biased and rule out the accused priest's testimony—could the bishop himself, in such a case, lawfully undertake to decide the validity and cause of the challenge; or is it not rather in harmony with equity and justice to have the challenge put before a competent body of arbitrators whose duty it would be to decide on the merits of the objection raised against the deputy?

Resp. The passage cited from Lega (p. 543, not 443) has reference to an exception taken to the regular judicial pro-

cedure when a judge is declined as "suspected". Since this suspicion affects the *person* of the judge himself, he cannot decide in the matter because he would thereby become "judex in causa propria."

The rule is: When an "exceptio judicis declinatoria" is entered "eo quod sit, ex causa verisimili, suspectus," then arbiters (*arbitri juris*) are chosen to decide the question, as decreed in Chapter 61, tit. 28, "De appellationibus, recusationibus et relationibus;" [1]—"et ipse (recusator) cum adversario, vel si forte adversarium non habet, (seu si et alia pars conveniat in recusationem), cum judice arbitros communiter eligat, aut si communiter convenire non possint absque malitia ipse unum et ille alium eligit . . . . .; si nequiverint (arbitri) in unum concordare, advocent tertium."

There are three cases in which the challenge for "suspicion" against the judge is not heard by arbiters; they are found in Chapter 4 "De officio et potestate judicis delegati, in Sexto Decretalium," tit. 14; we give that chapter from the *Corpus Juris*:

Tres casus ponit in quibus suspicionis causa coram arbitris non tractatur. Primus, cum recusatur unus ex delegatis datis cum clausula "quod si non omnes." Secundus, cum recusatur delegatus Episcopi. Tertius, cum recusatur Officialis.

Idem in eodem (Bonif. VIII, an. 1299).

"Si contra unum ex duobus Judicibus cum illa clausula, quod si ambo interesse non possunt, alter eorum in causa procedat, a sede Apostolica delegatis, suspicionis causa legitime proponatur; causa ipsa suspicionis coram non recusato conjudice (ad quem ex vi praedictae clausulae debet ipsius causae cognitio pertinere) probari et ab eo expediri debebit. Ubi vero non est dicta clausula in rescripto, debet super hoc ad arbitros recursus haberi. Cum autem ipse delegatus Episcopi recusatur, recusationis causa coram Episcopo est probanda. Idem est, si Officialis recusetur ejusdem, licet ad ipsum ab eodem Officiali nequeat appellari."

Hence—

1. When the challenge for suspicion is entered against one of a number of judges delegated with the condition "quod si

[1] Decret. Greg., lib. II.

omnes interesse non possint, alii in causa procedant," then the judge or judges free from suspicion may hear and decide the exception against their colleague.

2. (Our correspondent's case): When a judge delegated by a bishop becomes suspected, then the bishop who delegated him decides the question of suspicion: "Cum autem ipse delegatus Episcopi recusatur, recusationis causa coram Episcopo est probanda" (*cap. cit.*).

3. When the exception of suspicion is against the official or vicar of the bishop, then again the bishop becomes the judge of the exception: "Idem est, si Officialis recusetur ejusdem, licet ad ipsum ab eodem nequeat appellari" (*cap. cit.*).

With regard, then, to the second case, which contains our correspondent's difficulty, we answer that the legal presumption is that the bishop will decide justly, first, for justice' sake, and secondly, because he would scarcely insist on retaining a judge whose participation in a trial would endanger its validity. If injustice be feared because the bishop retains and sustains his friend as judge, in spite of the challenge for suspicion, then the law gives the accused the right to enter a second exception against the bishop's ruling, and a final judicial remedy will be found in an appeal.

As for the *reason* of the law in the second case under Chapter 4 (l. c.), though Pope Boniface VIII does not give one, it appears to be that of avoiding delay and difficulty in appointing arbiters and awaiting their decision, since the bishop, who is at hand, can readily act instead of them. In the case of delegates of the Pope, and ordinary judges, arbiters can be appointed and can decide in a shorter time than would be required to carry the exception of suspicion to the next judicial superior.

IS THE BLESSING OF ST. BLAISE RESTRICTED TO THE SAINT'S FEAST?

Qu. Owing to the prevalence of the "grippe" disease there have been many persons afflicted with trouble of the throat. When such persons ask the priest to bless their throats may he use

the form assigned in the Ritual for the feast of St. Blaise, or is this blessing reserved to the day (2 February) on which the feast occurs?

Resp. There is no reason why the blessing of the Saint, whose liturgical feast prompts the faithful to seek his special intercession on the 2 February, should not be invoked at any time when distress urges a like appeal. The Ritual says indeed that the blessing is given "in festo," but the rubric does not limit its bestowal any more than it makes it obligatory.

WHAT ST. AUGUSTINE MEANT.

In the last issue of the REVIEW, p. 562, "J. F. S." writes: "A preacher . . . quoted St. Augustine who said that Mary was more blessed in receiving the faith of Christ than the Flesh of Christ. When he finished, one of his confrères said: 'I have ever believed, without a shadow of a doubt, all those things that Mary heard from the angel and believed. I believe things even more difficult to understand—the mysteries of the Eucharist and of the Trinity. Am I as blessed as Mary?'"

The query implies a complete misconception of St. Augustine's meaning. The answer to it is: "Of course not; and nobody said you were. But you are more blessed in believing than in being born of woman." Says the Saint: "Ergo et Maria [mater fuit Christi], quia fecit voluntatem Patris. Hoc in ea magnificavit Dominus, quia fecit voluntatem Patris, non quia caro genuit carnem. *Intendat Charitas vestra.*"—In Joan. Evang., tract. 10, n. 5. A. M. D.

LITANIES IN PUBLIC DEVOTION.

A correspondent directs our attention to a Decree of 20 June, 1896, which obliges us to limit the interpretation given in our last issue (page 565) regarding the recitation, in common, of Litanies approved by the Ordinary of the diocese. Such Litanies may be recited, but not at public devotions in churches or oratories. We expect to treat this subject in a separate article, setting forth the reasons of the limitation.

Criticisms and Notes.

GESCHICHTE DES VATIKANISCHEN KONZIL'S von seiner ersten Ankundigung bis zu seiner Vertagung. Nach den authentischen Dokumenten dargestellt von Theodor Granderath, S.J. Herausgegeben von Konrad Kirch, S.J. Vol. I: Vorgeschichte, pp. 533; Vol. II: Von der Eroffnung des Konzils bis zum Schlusse der dritten offentlichen Sitzung, pp. 758; Vol. III: Von Schlusse der dritten offentlichen Sitzung bis zur Vertagung des Konzils. Die Konzilsentscheidungen. (Die Papstliche Unfehlbarkeit.) Pp. 748. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1906.

The history of the Vatican Council compiled by the late P. Granderath, and completed and edited by his able associate P. Konrad Kirch, S. J., of Valkenberg, is a work of more than ordinary significance and carries with it the assurance of permanent value to the theologian no less than to the historian. It gives us a luminous insight into the details of that grand act of the Catholic Church in our day, by which she reasserted her claim as keeper of the divine authority against the minimizing and hostile spirits of the time, who believe and assert that reason must supplant dogma and that human freedom is to be limited only by the consent of democracy on the one hand, and by the approving conscience of the individual on the other.

Fr. Granderath's qualifications for the task, which he undertook practically twenty years ago when, in 1885, he assumed the editorship of the *Collectio Lacencis*, were forecast in his publication of the *Acta et Decreta Sacrosancti Oecumenici Concilii Vaticani*, soon followed by the *Constitutiones dogmaticae ex ipsis ejus actis explicatae atque illustratae*. In these two works he laid the basis of that broad and accurate habit of orientation which is an essential requisite for successful analysis of historical data in their application to doctrinal development. Subsequently he spent six or more years in examining the immense store of reports and correspondence, preserved in the Vatican archives, touching the work of the Council. He had labored with indefatigable energy on the completion of his MS. and the first two volumes were ready for the press when the premonitions of fail-

ing health warned him to put matters in such shape that, if God should call him hence, the work might be completed without embarrassment to others. P. Kirch did much of the final sifting, and examined the remaining documents in the Roman library so that he was able to add the several chapters still lacking to the third volume when death bade the faithful hand of the devoted P. Granderath rest.

Besides the original documents which he printed in the *Collectio Lacencis* and the MS. literature of the archives, the author was able to avail himself of the work of the erudite Archbishop of Florence who from the very beginning had planned an exhaustive history of the Council, of which he had, between 1873 and 1879, actually published four large volumes. These deal only with the preparatory stage of the Council, under the title *Antecedenti del Concilio.* There were also the two works of Bishop Fessler and Sambin, which had an apologetic purpose rather than a purely historical one, and served to clear away the bigotry of Germany and France, similar to Cardinal Manning's *True Story of the Vatican Council,* intended to enlighten Englishmen on the subject of Papal aggressiveness. Emil Ollivier's *L'Église et l'état au Concile de Vatican,* as well as the published personal correspondence of some eminent men who took part in the Council and discussed its bearing apart from their official relation to it—furnish excellent sidelights upon which the author has drawn to make his history more than a mere commentary on the dogmatic and disciplinary enactments.

Of what may be called the hostile literature on the subject the author refers to Dr. J. Friedrich's famous *Tagebuch,* which contains simply the bigoted observations of a man who ostensibly followed the deliberations of the Council to criticize its enactments and motives, and whose diary account is only more undisguised in its purpose than Dr. Döllinger's Roman Letters to the Augsburg Journal in which the writer strove to cast ridicule upon the proceedings of a body from which he had been excluded.

P. Granderath writes as an historian. He is entirely objective and impartial: he keeps back no documents that might give rise to criticism against churchmen, nor attempts to discredit or to defend any party or opinion on the score of his writing as a Catholic. That he should as impartial recorder of facts assume the attitude of the sceptic who doubts the rights of the Church in

matters of doctrine or discipline can not be expected, and would not be in any sense a favor to historical truth.

One portion of the account which has a special interest for Americans is the chapter in which our author deals with the attitude of the American episcopate in regard to the definitions of the Council. There had been from the beginning of the Council some dissatisfaction with the order of proceedings laid down in the Pontifical Constitution *Multiplices inter*, and two petitions had been addressed to the Holy Father, subscribed to by some twenty of the assembled bishops who argued for a reconsideration of some points, such as the obligation of absolute secrecy concerning the Conciliar deliberations, the choice of committees by election, rather than by appointment, etc. Archbishop Kenrick of St. Louis had taken prominent part in these remonstrances, as his name, among the first on the different lists, indicates. In view of the fact that preparations had been made by the Papal commissioners on a large scale to facilitate a definite method of procedure in the sessions, and that these were based upon a wide experience in such matters, it is not surprising that the recommendations of a comparatively small number of bishops did not carry any great weight. Later on, in the discussion upon the dogmatic constitutions Archbishop Kenrick stated to the assembled Fathers his dissatisfaction with the schema, mainly on the ground that it was too lengthy and that it lacked the form of Conciliar decrees generally. Lord Acton, who was at the time in Rome, took special care to emphasize the fact of the criticisms, and he later on urged Archbishop Kenrick to insist in a way which it seems the venerable prelate found it necessary to ignore. One of the most active and practical participants as speakers in the Council was Bishop Vérot of Savannah, and we find him on the side of the sharpest critics of the formularies, especially of those schemata that regard the discipline of the clergy. He points out the value of reforms in the spiritual life of priests, the necessity of alterations in the Roman Breviary, the desirability of a uniform Catechism throughout the world, etc. But this interest as well as that of the other American bishops who became prominently identified with the enactments of the Council were limited to recommendations of what seemed desirable. Not such was Archbishop Kenrick's attitude. He felt it incumbent on him to protest against the proceedings of the

Council in general, and on 23 April presented an address to the president of the Commission *de Fide* in which he, in conjunction with the Bishop of Diakovár and six French bishops, respectfully declined to fix his *placet* to certain clauses in the constitution that seemed to him incompatible with the complete freedom and apostolic rights of the individual bishops. Here again dissatisfaction was overruled by the overwhelming contrary opinion of the Fathers of the Council. Nevertheless, Archbishop Kenrick remained in opposition and his animus was strengthened by certain false reports industriously spread by those who were anxious to see the division in the Council assume larger proportions.

A report had been spread that the decree of Papal Infallibility, instead of being submitted to final discussion, would be decided at a near session by acclamation. This aroused the Archbishop to new zeal and, jointly with Archbishops Purcell, Moriarty, and Fitzgerald, he addressed a strong protest which, on being read at the next meeting of the Council, received the somewhat tart reply of the president that only "insensati" could have credited such a report. Later on, when the controversy about the dogma of Papal Infallibility grew animated, the position of Archbishop Kenrick became more clearly one of opposition to not only the great majority of the Fathers, but to American bishops at the Council. This is noteworthy because an impression had for a time gained ground that Archbishop Spalding of Baltimore, in the name of a number of other American bishops, had likewise protested against the declarations of the dogma, not so much on grounds of its being a doubtful tenet of faith as of its being inopportune. And Bishop Dupanloup, who had from the first taken sides with the Archbishop of St. Louis against the dogma, had publicly cited Archbishop Spalding's words as seconding his own views, and had moreover referred to the theological work of Francis Patrick Kenrick as opposing the notion of Papal Infallibility. Archbishop Spalding protested against both interpretations and showed that his address was not intended to question either the justice or the opportuneness of the definition, but that he merely meant to suggest the advisability of disarming prejudice against the general acceptance of the dogma, by proposing a series of doctrinal propositions which should precede the definition itself and prepare the mind for it by showing

that it was merely the logical development of unquestionably accepted Catholic doctrines previously defined.

But we must not exhaust the argument of P. Granderath's instructive volumes which shed much light on this whole subject hitherto not fully explained. That Archbishop Kenrick made his acceptance of the dogma, when ultimately defined, a matter of conscience is well known, and if Rome spared him the humiliation of definitely retracting the printed *Concio habenda non habita*, the Archbishop admitted in his correspondence with Lord Acton that he had not viewed the subject from the broad standpoint of Catholic needs, but rather from that of English-minded sentiment only.

THE DECREES OF THE VATICAN COUNCIL. Edited with an Introduction by the Rev. Vincent McNabb, O. P. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 47.

Those readers who are particularly interested in the subject of this small volume will be surprised to find that the total doctrinal result of the deliberations of the Vatican Council is a composite document the full text of which might easily be compressed into a single page of an ordinary newspaper. The preparatory and consultative work which preceded and led to the formulating of the two dogmatic constitutions in which the decrees are summarized, covered nearly six years, that is, from March, 1865, when the "Commission of Direction" was appointed, until the midsummer of 1870, when the Fourth Session ended with the publication of the Constitution on the Church of Christ.

It is true that the Council cannot be considered as formally closed, and, like the Council of Trent which was twice interrupted —once for a space of four years and again for ten years—the bishops may be reassembled at any time to pass judgment on the unfinished reform measures proposed in the preparatory sessions of the different commissions on Catholic discipline. In the meantime, however, we have the valuable doctrinal declarations here translated by Fr. McNabb. These must at first sight appear to be mere repetitions of the fundamental teaching of the Church and fully recognized as such since the time when the so-called Reformation made their explicit and formal declaration necessary. Nevertheless they needed restatement, in perhaps slightly altered form, to meet the sinuous turns of modern intellectual libertinism

and the sceptical questionings of the new rationalism. Hence the fresh emphasis laid by the Church on the doctrine of God as the Creator of all things, on the necessity of Revelation to complete our knowledge of essential truth, on the nature of faith and its relation to reason. In like manner a new meaning and importance are given to the functions of the Church in modern times, through the canons defining the scope of the Apostolic Primacy of the Roman Pontiff. The divinely conferred authority of the successor of St. Peter is emphasized to meet the anarchical tendencies of the new age which would place authority in the hands of the mob, and the mob under the sway of demagogues.

To those who glibly talk about the arrogance of the papal assumption of infallibility we would recommend a careful study of the document asserting that particular prerogative. They will find there that it is not the chimera which bigoted pulpiteers would make of it when they picture the Pope as the arbiter who might make Christian doctrine and morals at will. "For the Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles." The idea of the Catholic Church being enriched through the inspirations of its Sovereign Pontiffs with new doctrines is therefore denied by the direct protest of the Fathers of the Council itself. And the further meaning of papal infallibility is made sufficiently clear in the words of the definition, which state in Father McNabb's translation that "the Roman Pontiff when he speaks *ex cathedra*, that is, when discharging the office of Pastor and Teacher of all Christians, he defines a doctrine regarding faith and morals to be held by the universal Church."

CURSUS BREVIS PHILOSOPHIAE. Auctore Gustavo Pécsi, Ph. D., SS. Th. D., in Sem. Strigonensi Phil. Professore. Vol. I.—Logica et Metaphysica. Esztergom, Hungaria: Typis Buzarovitis. 1906. Pp. xvi—311.

We have here the first section of a short course of philosophy; two other volumes are promised to include Special Metaphysics and Ethics. Estimating the work from the present portion, one need feel no hesitancy in seconding the words of approval with which it has been heralded in the author's own country (Hungary)

as a " philosophia vere moderna," that is, " statui praesenti scientiarum correspondens;" as one in which " veteres veritates in nova armatura procedunt." The work is clear and yet synoptic, " in forma pure syllogistica cum objectionibus scientiarum naturalium earumque solutione." Still another note of healthy modernity is sounded when it is said that "definitiones et explicationes quaedam obsoletae novis substituuntur." Doubtless these and other such commendatory attributes might with equal justice be applied to some other of the goodly number of books of the class. They are none the less eminently verified here. To the professor and student of philosophy the work will commend itself for its clarity, orderliness, solidity, comprehensiveness, as well as for the attractiveness and appositeness of its typography and material make-up.

DIE KATOLISCHE MORAL in ihren Voraussetzungen und ihren Grundlinien. Von Victor Cathrein, S.J. Freiburg und St. Louis, Mo.: B. Herder. 1907. Pp. xiv—545.

Father Cathrein needs no introduction to the readers of the REVIEW. The English translation of his well-known work on Socialism (Benziger, 1904), the various editions of his Latin manual *Philosophia Moralis* (5th ed., Herder, 1905), as well as those of his profound treatise in German, *Moralphilosophie* (4th edition, 2 vols., Herder, 1904), to say nothing of his lesser works—have been successively reviewed in these pages.

The fact that Father Cathrein's life-work has been devoted to a single, though indeed a large, department of philosophy assures a certain authoritativeness for his productions. The concentrated and systematized energy of the matured philosophical habit—a power so different from the spasmodic or the randomly operating agency—pervades all his work. Not less is this the case in the book here at hand. The volume is entitled *Catholic Ethics in its presuppositions and outlines.* Morality is an attitude of man's personality. The philosophical spirit, therefore, looks for its principles in human nature; but finding that nature contingent and dependent it searches farther in the Divine Nature, in God, for the origin of man himself, and then in the specific tendencies of man sees the indications of his finality toward the same Infinite Being. But man may be viewed in the light of revelation when once the existence and divine origin of that light

has been demonstrated. The philosophical spirit seeks for and formulates this demonstration and then in the light thus assured man's fundamental duties respecting God, self, and neighbor are seen to unfold themselves in orderly sequence. It is thus our author considers his subject. His own program is as follows: in the first part (Book I) man's origin, nature, destiny are studied in the light of reason; in the second part (Book II) man as a Christian is considered in the light of revelation; in the third part (Book III) the fundamental outlines of Christian ethics are set forth and defended against the misunderstandings and objections to which they have been subjected by their opponents. The work is thus seen to be both apologetical and expository; or rather to be an apologetic from the standpoint of morality—a vindication of the ethical side of the theistic-Christian world-view. The author has designed it as a "guide for educated readers in the fundamental problems of the moral life," and to this purpose the solidity yet untechnicality of the treatment, the comprehensiveness yet compactness of the material, the lucidity and smoothness of the style, admirably adapt it.

STIMULUS DIVINI AMORIS, that is, The Goad of Divine Love. Written in Latin by St. Bonaventure. Englished by B. Lewis (An. 1642). Revised and editedby the Rev. W. A. Phillipson. New York, Cincinnati, Chicago: Benziger Brothers; London: R. and T. Washbourne. 1907. Pp. lii—309.

The title "Stimuli Amoris" seems to have been a favorite one with the medieval spiritual writers, for it is found prefixed to a number of their works. The present, however, is by far the most famous of these "goads of love divine." Frequently published with the works of St. Bonaventure, it has come to be generally attributed to him. The real author, however, was Brother James of Milan—an otherwise unknown disciple of St. Francis of Assisi—who seems to have drawn his inspiration as well as his teaching and the expression thereof from the teaching of the Seraphic Doctor. A note on the margin of one of the MSS. says: "In my opinion this book may be called the book of life and a compendium of the compendiums of the whole doctrine of beatitude"—a judgment which finds an echo in the sayings of many devout and discerning souls who have found in it spiritual light, power, and comfort. The English translation published at Douai, in

1642, has been long out of the book marts. The present edition is practically a reprint of the translation by Brother Lewis, the quaint English of the seventeenth century having been on the whole preserved throughout. The book is divided into three parts: "In the first is treated of the most Glorious Passion of Christ—to wit, how we ought to meditate of His Passion and how profitable the meditation thereof is, and after what manner and how willingly a man ought to be brought to compassionate his Lord Jesus Crucified; and many other things which may be considered about the said Passion. In the second part are handled such things as dispose and fit a man for contemplation —namely, how he may every day make his progress and more and more please Almighty God; and how he ought to order himself toward God, himself, and his neighbor; and many other things disposing and inducing a man to contemplation. In the third part is treated concerning the quietness of contemplation, to wit," and the rest. The reader has here the outline and scope of this *stimulus* to solid love and piety, in the maker's own words.

THE BOOK OF THE CHILDREN OF MARY. Compiled and arranged by Father Elder Mullan, S.J. New York: P. J. Kenedy and Sons; London: R. and T. Washbourne. 1907. Pp. xiv—740.

There is far more than ordinary interest attaching to this new manual designed both for sodality use and for private devotion. The compilation of the book is the fruit of several years' work, to which have been brought all the care of a painstaking hand and the experience gathered in a long directorship of various sodalities, and a study of the aims and the work of sodalities at home and abroad. During this time Father Mullan had felt more and more the need of a manual for sodalists, and some five years ago, whilst he was in charge of the Georgetown University Sodality, he brought out such a handbook. That was but the forerunner of the present *Book of the Children of Mary*, who, either when aggregated into societies or as individuals, are capable of much that is often left undeveloped in their spiritual life. In the pages of this prayerbook these special clients of Our Lady will find an excellent guide in the way of a truly Christian life, under the guardianship of a competent and zealous director or directress. In this connexion we may call attention to the section devoted to the Annual Retreat, in which there are meditations and

conferences for four full days of retreat, and the section given over to the exercises of the Monthly Day of Recollection. Special mention is due to the chapter on Mental Prayer to which forty-eight pages are allotted and in which six different methods are outlined, with an abundance of excellent material provided for each. Besides these aids to individual devotion the manual gives three methods for Confession, two Tables of Sins (a short and a long one), Motives of Contrition, Prayers before and after Holy Communion, five Methods for hearing Mass, Visits to the Blessed Sacrament, Visits to the Sick and the Dying, special devotions to sixteen saints of the Sodality, and an instruction on Vocation.

The sections or chapters that have to do with the Sodality as a body are equally complete and helpful. After giving the history of the Sodality, its nature and benefits, and the indulgences and privileges that may be enjoyed by its members, Father Mullan enumerates the approved rules of the Children of Mary. Next follows the Ceremonial, in which all the public functions are described in every minute detail. Then come the Offices—four in number, namely, Vespers of Our Lady Immaculate, Little Office of the Name of Mary, Little Office of the Immaculate Conception, and Lauds from the Office of the Dead. Father Mullan has been to great pains in selecting the translation here given, and in the case of the Little Office of the Immaculate Conception the translation is completely new. The translator is to be congratulated on the success of the new version, and sodalists and sodality directors will be glad to know that Father Mullan proposes soon to publish an explanatory and devotional commentary on this Office. The admirable little book reflects the greatest credit not alone on the editor, but also on the publishers, who have succeeded in making a handy, tasteful, well-printed volume, and at a minimum price.

GREAT FUNDAMENTAL TRUTHS OF RELIGION. By the Rev. R. C. Bodkin, C.M. Dublin: Browne and Nolan; New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. xxxi—365.

Those who are acquainted with Father Bodkin's brief compend of Logic[1] will be prepared for another object-lesson in method in the present manual of religious instruction. The author's strong point here as there is *method*—logical as well as mechani-

[1] *How to Reason.* Browne and Nolan, 1902.

cal or rather typographical. As regards logicality both books deserve the highest praise. Their procedure follows the recognized canons—*a magis ad minus nota* and *gradatim non per saltum*. Typographically, however, we fear the author has forgotten the *ne quid nimis*. Such a lavish squandering of capitals, bold-faced lettering, underscoring, marginal indications, and other mechanical snares for the eye was never before seen within the bounds of a book of equal compass. There seems to be quite too much emphasis, especially upon thoughts and expressions that hardly deserve it. This may be a feature concerning which the proverbial latitude of taste may be invoked, however, and those who like that kind of thing will certainly find it here.

But prescinding from this material setting of the text, there will be no question regarding the genuine merits of the essential work itself. It combines adequate thoroughness with great simplicity, and ought surely to meet the aim of the author who has designed it to be "a simple and popular course of higher religious instruction suited for the more advanced classes in schools and colleges and for the educated laity generally." Perhaps the best proof of this adaptation is the author's own verification of the satisfactory results experienced "during a test of thirty years. Time after time his pupils, who had to face all the dangers of the world," assured him that "the system embodied in the book had stood to them in excellent stead." It should be noted that the present volume embraces only the first half of the entire work, namely, that which treats of the "Church as an Infallible Guide." Under this caption, however, the author has comprised a very large amount of exposition and positive demonstration as well as the solution of many present-day difficulties, those especially that appear in the current popular literature. The latter feature, together with the references to antidotal literature, add greatly to the practical value of the book in respect of timeliness as well as interest.

HYPNOTISM AND SPIRITISM. A Critical and Medical Study. By Dr. Joseph Lapponi. Translated from the second revised edition by Mrs. Philip Gibbs. New York, London, Bombay: Longmans, Green, and Co. 1907. Pp. 273.

The present volume embodies the lectures of the late eminent physician to the Pope delivered at the Academy of the Historico-

Juridical Conferences, in Rome. In a very succinct style the author sketches the history of hypnotism and spiritism from ancient times up to the present day. He then describes the phenomena characteristic of hypnotism and spiritism, points out their relative analogies, suggests some theoretical explanations, and briefly indicates the effects, bad and good, of hypnotism and the inevitable evils of spiritistic practices. The book can hardly be said to contain much that is new, or that has not been equally well said by the many previous writers on the same subjects. Nevertheless it brings together in a compact and convenient shape a goodly number of facts derived from the wide experience and extensive research of Dr. Lapponi, while the theoretical elucidations and practical suggestions derive some special value from the author's profession. Although he admits that his knowledge of spiritistic practices has been gained, not by personal observation, but through accredited authorities, the judgment which he passes upon their dangerousness — physical and moral — comes with much more force from an experienced physician than from a member of the clerical body whose information and judicial estimate are usually, even though perhaps unjustly, liable to be suspected in such matters. While the book will not take the place of so thorough an examination of hypnotism as say Bramwell's, or of so critical a treatment of spiritism as the well-known work of Raupert, it has a distinct value in that it brings the two subjects into relation, shows what they have in common, and yet more in what they utterly differ. Moreover, since it is the only single volume, we believe, in English that surveys the same ground from a Catholic standpoint, it will doubtless supply a demand of the educated laity as well as the clergy. One could wish that the translation had been less close. Although sufficiently clear it might easily be more graceful.

BENEDICENDA. Rites and Ceremonies to be observed in some of the Principal Functions of the Roman Pontifical and the Roman Ritual. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With Illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 328.

Readers of the ECCLESIASTICAL REVIEW are already familiar with the author's name; and those who have seen his recently published volume, *Consecranda*, can form some estimate of the present manual, which deals with the subject of pontifical and

priestly Blessings, and may be said to complete the work of a practical guide-book through the various rites and ceremonies which the bishop and ecclesiastical ministers in general are called on to perform.

The scope of the present volume includes the laying of corner-stones of churches and schools by the bishop or some delegated priest, the blessing of cemeteries, bells, churches, schools, and of all that comes under the category of sacred objects, such as a new cross, images and statues of the saints; likewise certain exceptional ceremonies such as the Papal Blessing, the Episcopal Blessing after the sermon, the Crowning of the Statue of the Blessed Virgin Mary, the investing of Domestic Prelates and Notaries Apostolic. Two chapters treat of Episcopal Visitation and Confirmation, and there are two appendices containing the Litanies and principal liturgical hymns, together with some forms of inscriptions for corner-stones and bells, thus leaving no topic, which might have to be referred to by those taking part in the ceremonies, unexplained. The Rev. Dr. H. T. Henry writes the Introduction in which he admirably develops the thought of the important function which the ceremonial of the Church plays as a symbolic presentation of the spiritual facts taught in the Gospel of Christ. Whence he leads us to the conclusion that a study of the Catholic Ceremonial as set forth in the two volumes *Consecranda* and *Benedicenda* must be of great value to every one who would wish to realize the impressive meaning of this symbolism.

THE ROMAN FORUM AND THE PALATINE. According to the latest discoveries. With two Plans and numerous Engravings in the Text. By Horace Marucchi. Philadelphia, Pa.: John J. McVey. 1907. Pp. 384.

Professor Marucchi will hardly need any introduction for the majority of our readers. He gracefully wears the mantle bequeathed to him by the prince of Roman archeologists, De Rossi. The author's published labors on the one topic of the Forum go back, I believe, more than a quarter of a century, when he undertook the study of certain bas reliefs that had been apparently overlooked by former students of the subject, such as Piale, Bunsen, Canina, Tocco, and their foreign imitators. To the lover of classical antiquity there is a distinct charm in going over the very ground, with all the original landmarks still clearly traceable,

where the great counsellors of imperial Rome settled the destinies of the pagan world for centuries before the Fisherman there established his throne and the empire of souls. As we move from the eastern slope of the Capitoline hill, threading our way through the scanty remains of the temples of Vespasian and Concord, leaving the triumphal arch of Severus at our left, we come to the very spot where Cæsar used to address the imperial guards who could not hide from his discerning eye the factions that were undermining that very rostrum upon which he seemed to lean. Through the industry of modern excavators whose labors have received light from the investigations of such archeologists as our author, we easily recognize the old sites and remnants of the numerous temples dedicated to Saturn, Castor and Pollux, Antoninus, Faustina and Romulus; and the familiar voice of Cicero comes to the ears of memory as we reverently tread the *Via Sacra* on our way to the meta and the arch of Constantine.

But amidst all the newly-revived records of pagan splendor we find the glow of a fresh sunlight giving new life to the stony forms of Roman grandeur. There are many sanctuaries within the confines of this ancient judgment court that force the mind to contrast the decaying life of ancient Rome with the enduring vitality of the centre of the Christian empire. Four shrines to Our Blessed Lady—Sancta Maria Antiqua, and Sancta Maria Nova, the Cannapara, and Aracoeli—the two chapels of SS. Peter and Paul, recording the memory of the magician's fall and of the Mamertine durance, the churches of SS. Cosmas and Damian, Lawrence in Miranda, Adrian, Martina, Sergius, and Bacchus Francesca—all are grouped around one or other of the great monuments that mark the worship of wealth and power before Christ's apostle appeared on the scene.

In like manner we may explore the region of the Palatine, one of the seven hills on which Rome is built, and which borders upon the old Forum. Here Augustus worshipped Jupiter; here dwelt the élite of Rome, close to palaces of Cæsar, of Septimius Severus, of Tiberius, and of the Flavians; here were the great Pædagogium, the Thermæ, the Septizonium, the Loggia; here too the Christian finds the familiar flicker of ancient sanctuary lamps in the churches of SS. Sebastian, and Anastasia, and Cæsarius, and Theodore. It is a study that delights even as the reading of Fabiola, and to the visitor of the city of the Cæsars and of

the Popes, the volume furnishes apt and secure guidance in this, to the traveller, unavoidable quarter of modern Rome. The translators, for the work appears to be a collaboration, as we judge from an introductory note, have done their work with judgment and fidelity. The illustrations are really helpful and not merely ornamental, while special care has evidently been devoted to the epigraphical inscriptions. The typography is indeed admirable throughout.

Literary Chat.

Canon Sheehan's famous *My New Curate,* which made its first appearance in these pages, has just been published in Bohemian under the title *Miy Novy Kaplan.*

The Galveston (Texas) Cathedral, as a memorial of the twenty-fifth anniversary of Bishop Gallagher, publishes an interesting Calendar which contains, besides a brief sketch of the present Bishop, some interesting ecclesiastical statistics and documents, showing the diocese, now just sixty years old, to be in an exceptionally flourishing condition. It is the only diocese in the South, aside from New Orleans, which has a regular diocesan seminary. The Catholic population is 45,000, with a priest to about every 500 Catholics, and with 32 parish schools, and a good number of beneficent institutions conducted by the religious.

The Catholic Church and Modern Christianity, by Father Bernard Otten, S.J., essays to remove some of the obstacles to unity of faith among those who profess to follow the doctrine of Christ. The writer believes that Protestant opposition to Catholic views is largely due to deep-rooted prejudice which needs light rather than condemnation. He therefore explains the attitude of the Church toward those not of her fold, and briefly outlines in their true aspect such of her doctrines as become ordinarily a stumbling-block to the weak-minded and the ignorant. The booklet is issued in a popular form for wide circulation (B. Herder).

A very readable pamphlet, similar in the foregoing in aim, if not in scope, is *The Church and the Age,* by Father Robert Kane, S.J., in which he compares the present life of the Church to that of the age. The topics are—Progress, Pleasure, Profit, Power. How far Christian conduct is reconcilable with modern standards of right living is the theme.

Father Thomas Hughes, S.J., has just completed the first instalment of the *History of the Society of Jesus in North America* (*Colonial and Federal*). The text of Volume I covers the period from 1580 to 1645.

A collateral volume of documents (1605-1838) is in press. (Longmans, Green, and Co.) The admirable work accomplished thus far demands more extended comment than we can give here, and will be the subject of an article in our next issue.

A new edition (fourth) of the *Repertorium Oratoris Sacri* will prove welcome to many of the clergy. The four volumes contain some six hundred sermons selected from various approved sources and arranged for the Sundays, festivals, and special occasions of the ecclesiastical year. An index greatly helps the use of the collection.

Ten Lectures on the Martyrs is a new volume promised to be issued shortly in the series of the International Catholic Library. These ten lessons represent an abridgment of M. Paul Allard's five-volume work on the history of the persecutions. Mr. Luigi Cappadelta is the translator, and the contents of the volume include chapters on: The Apostles and the Martyrs; the Spread of Christianity in the Roman Empire; the Spread of Christianity outside the Roman Empire; the Strenuous Life of the Primitive Church; the Causes of the Persecution; the Social Position of the Martyrs; How the Martyrs were Honored.

Another volume of the same series, which is under the editorship of the Rev. Dr. J. Wilhelm, is the authorized translation, by Esta Brown, of *Madame Louise de France,* who forsook the rank of Princess and the gay round of life at the royal court for a nun's garb and duties in one of the lowliest of religious communities. The book paints in lights and shades a telling picture of two very different groups who lived in and about the palace of Versailles during the reign of King Louis XV (Benziger Brothers).

The second volume of Scherer's *Exempel Lexicon* in its new edition by Dr. Lampert will be welcome to readers of German catechetical literature. Its more than one thousand pages from "Firmung bis Krankeit" furnish abundant provender to the preacher, for the work supplies at once a collection of interesting examples, and an analytical treatment of the topics of Christian Doctrine, arranged in alphabetical order and illustrated by facts and legends drawn from accredited sources. We have nothing, in any language, to compare with the various, thoroughly practical helps in the form of encyclopedias, theological, catechetical, pedagogical, issued by the Herders of Freiburg.

The question as to the authentic wording of the familiar epigram on the miracle at the marriage feast at Cana is answered by J. K. Hoyt in the *Encyclopedia of Practical Quotations.* It seems that we are indebted to Richard Crashaw (1605-1650) for the pretty conceit, and that he clothed it first in Latin, as follows:

"Nympha pudica Deum vidit et erubuit."

His own translation, which appears to be the best, runs:

"The conscious water saw its God and blushed."

Abraham Coles, in his version of Crashaw's *Poemata et Epigrammata*, substitutes the word "modest" for "conscious," whilst Aaron Hill gives a different rendering, as follows:

> "When Christ, at Cana's feast, by power divine,
> Inspired cold water with the warmth of wine,
> See! cried they, while in red'ning tide it gush'd,
> The bashful stream hath seen its God and blush'd."

A writer who signs "Lesas" in the *Catholic Tribune* (Dubuque, Iowa), points out the bigoted character of *Ridpath's Library of Universal Literature*, which is apt to attract the general reader by its exterior form and seemingly comprehensive scope. The omissions indicated are of such a nature as to admit of no excuse, and Catholics are cautioned against subscribing to an expensive work which does them scant honor and gives one-sided information on almost all topics that touch the literature of the Church or of those who happen to be professed members of it.

Books Received.

THEOLOGICAL.

THE JOHANNINE LITERATURE AND THE ACTS OF THE APOSTLES. By Henry Prentiss Forbes, A.M., D.D., Professor of Biblical Literature in the Canon Theological School. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1907. Pp. vii-375.

CONTEMPLATIVE PRAYER. Ven. Father Augustine Baker's Teaching Thereon. From *Sancta Sophia*. By Dom B. Weld-Blundell, O.S.B. New York: Benziger Brothers. 1907. Pp. 478. Price, $1.50.

PATRON SAINTS FOR CATHOLIC YOUTH. Vol. II: St. Bernard, St. Martin of Tours, St. Blaise, St. Michael, St. Cecilia, St. Helena, St. Monica, St. Benedict. By Mary E. Mannix. New York, Cincinnati, Chicago: Benziger Brothers. 1907.

PLAIN SERMONS. By the Rev. Thomas S. Dolan. St. Louis, Mo.: B. Herder. 1907. Pp. 403. Price, $1.25.

CHRISTLICHE APOLOGETIK. In Grundsügen für Studierende von Simon Weber, Doktor der Theologie, Professor der Apologetik an der Universität Freiburg, i. Br. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1907. Pp. xvi-348. Price, $1.65 *net*.

ETERNAL LIFE. By William Parker. Pittsburg, Pa.: Murdoch, Kerr, and Co., Inc. 1907. Pp. iv-281.

LITTLE AIDS TO PIETY. Thoughts in Prose and Verse. Compiled by a Member of the Ursuline Community, Sligo. New York, Cincinnati, Chicago: Benziger Brothers; London and Glasgow: R. and T. Washbourne. Pp. 106. Price, $0.30.

GEMS FOR ST. JOSEPH'S CROWN. Reflections on His Glorious Prerogatives and Devotional Exercises in His Honor. Compiled by a Member of the Ursuline Community, Sligo. New York, Cincinnati, Chicago: Benziger Brothers; London and Glasgow: R. and T. Washbourne. 1907. Pp. 138. Price, $0.30.

THE DECREES OF THE VATICAN COUNCIL. Edited with an Introduction by the Rev. Vincent McNabb, O.P. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 47. Price, $0.60.

THE QUEEN'S FESTIVALS. An Explanation of the Feasts of the Blessed Virgin Mary for Her Little Ones. By a Religious of the Society of the Holy Child Jesus. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 192. Price, $0.60.

MARY THE MOTHER OF CHRIST, in Prophecy and Fulfilment. By Richard F. Quigley, K.C. Revised Edition. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet and Co. 1907. Pp. 493. Price, $1.50.

THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST and His Virgin Mother Mary. From the original of the Rev. L. C. Businger. By Richard Brennan, LL.D. Approb. Archbishop of New York. Illustrated. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 876.

CATECHISMUS ROMANUS ex Decreto Concilii Tridentini ad Parochos, Pii V, P.M. jussu editus. Editio quarta. Permissu superiorum. Ratisbonae, Romae, Neo Eboraci, Cincinnati: Fr. Pustet et Soc. 1907. Pp. 500. Price, $1.50.

REPERTORIUM ORATORIS SACRI. Containing 600 Sermons for all the Sundays and Holidays of the Ecclesiastical Year. Compiled by the Rev. Herman Hueser, D.D. Four Volumes. Fourth edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet and Co. Price, $6.00.

LITURGICAL.

BENEDICENDA. Rites and Ceremonies to be observed in some of the principal Functions of the Roman Pontifical and the Roman Ritual. By the Rev. A. J. Schulte, Professor of Liturgy at Overbrook Seminary. With Illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 327. Price, $1.50.

DIE LITURGISCHE GEWANDUNG im Occident und Orient nach Ursprung und Entwicklung, Verwendung und Symbolik. Von Joseph Braun, S.J. Mit 316 Abbildungen. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1907. Pp. xxiv-758. Price, $9.50.

PHILOSOPHICAL.

DIE KATHOLISCHE MORAL in ihren Voraussetzungen und ihren Grundlinien. Ein Wegweiser für alle Gebildeten. Von Victor Cathrein, S.J. Approbation Erzb. von Freiburg, etc. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1907. Pp. 545. Price, $1.90.

THE CREED OF A LAYMAN. Apologia pro Fide Mea. By Frederic Harrison. New York: The Macmillan Co.; London: Macmillan & Company. 1907. Pp. vi-395.

DIE GROSSEN WELTRATSEL. Philosophie der Natur. Allen denkenden Naturfreunden dargeboten von Tilmann Pesch, S.J. Dritte, verbesserte Auflage. Erster Band. Philosophische Naturerklärung. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1907. Price, $3.60 *net*.

HISTORICAL AND BIOGRAPHICAL.

LIFE OF THE VENERABLE MARIA DIOMIRA DEL VERBO INCARNATO. Translated by the Rev. E. Bononcini, D.D., LL.D., from the Italian of Cesar Pini. St. Louis, Mo., and Freiburg, Brisg.: B. Herder. 1907. Pp. 208. Price, $0.90.

THE CENSORSHIP OF THE CHURCH OF ROME, and Its Influence on the Production and Distribution of Literature. A Study of the History of the Prohibitory and Expurgatory Indexes, together with some Consideration of the Effects of Protestant Censorship and of Censorship by the State. By George Haven Putnam, Litt.D., Author of *Authors and their Public in Ancient Times*, etc. Volume II. New York and London: G. P. Putnam's Sons; The Knickerbocker Press. 1907. Pp. viii-510. Price, $2.50 *net*.

INDEX.

Roman Documents and the Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta."

PAGE

Absolution. A Physician's Query about— 179
Abstinence Indult. Workingmen and the— 304
All Souls' Day. Pastoral Right to Stipend on— 314
Almsdeeds. The Principle of— 137
Altar Boys at Service. Dress of— 557
Altar. Some Requirements of a Fixed— 512
"Ancren Riwle?" Who wrote the— 54
Anglican Clergymen and the Catholic Church 381
Anniversary of the Dedication of a Church 187
Archeology in Jerusalem and Palestine 567
Augustinian write the "Ancren Riwle?" Did an— 62
Authenticity of Sites of Mount Calvary and the Holy Sepulchre . . 593
Bacon, O.P. The "Ancren Riwle" and Friar Robert— 64
Baptism of Children in Hospitals 440, 477
Bishop grant Marriage Dispensation to Protestant Couple? Can a . 301
Bishop. Money Offerings to the— 562
Blessed Sacrament. Prayer in honor of Our Lady of the— 555
Book of Christian Symbolism. A— 148
Bourdin. The Rev. Charles Edmond— 653
Boyd, Esq. J. F.— 125
Breen and the Site of the Holy Places. The Rev. Dr.— 593
Breviary. Suggestion to Petition Holy See for a Traveller's— . . . 400
Briggs and Baron Von Hügel. Dr.— 318
Briggs as a Friend of Christian Reunion. Dr.— 318
Burse before the Benediction Service. Place for— 317
Calvary and the Holy Sepulchre. The Sites of Mt.— 307, 592
Candle. Blessing of the Paschal— 248
Carmen in Christi Jesu Natalem 83
Cassocks for Altar Boys. Color of— 557
Catechism and Papal Infallibility. The Pope's— 682
Catholic Encyclopedia. The— 492
Catholic Prayer Books and the Protestant Bible 296
Catholics join the Y. M. C. A.? Should— 89
Catholicism in France. The Future of— 280
"Catholicity." Church's Unity and the Test of— 349
Ceremonies for People at Mass and Vespers 310
Charity the Common Requirement of the Christian Law 69
Children at Mass. Prayers used by— 565
Children in Hospitals. Baptism of— 440, 477
China. Educational Influence of the Church in— 653

PAGE
Choirmaster. Some Requirements of a— 265
Christians of Rome. Social Position of the Early— 616
Christ in the Modern Priest. The Life of— 66
Church Music. The Reform in— 37, 261, 404, 518, 637
Church's Support. A Practical Catholic's contribution to— . 86, 137, 182
Clergy in France. Means of Livelihood for the— 281
Clergy. Opinion of General Body of the— 113
Clerical Story of "Sixes and Sevens" 37, 261, 404, 518, 637
Club Rooms. Celebration of Mixed Marriage in— 428
Collects of the Roman Office 537
Cologan. The Rev. W. H.— 113
Color of Vestments at a First Mass 680
Communion to the Sick who are not Fasting 190
Confessions during Voyage. Priest's Faculty to hear— 427
Confessor of Nuns. The Special— 361
Cope be worn before Benediction? Should the— 317
Crozier Beads extended. Faculty to Bless the— 187
"Cursus:" Collects of the Roman Office 537
Darley Dale 232
Deacon's Prerogative to Bless the Paschal Candle 251
Deaf-mute Children. Indulgenced Prayer in Behalf of— 556
Dedication of a Church. Anniversary of the— 187
Denifle's Last and Lasting Work. Father— 16
Diary of a Country Priest in France 443
Dominican write the "Ancren Riwle"? Did a— 62
Educational Influence of the Church in China 653
Elevation in Mass. Position of Laity at— 87
Encyclopedia. The Catholic— 492
English New Year. The Old— 1
Epistle in "Missa Cantata"? Does the Celebrant sing— 431
Evolution Answer the Riddle of Life? Does— 159
Excardination of Clerics. New Decision regarding— 296
Exultet Rolls, earliest English Liturgical Codices 251
Faculty to Bless the Crozier Beads extended 187
Fasting. Holy Communion to Sick who are not— 190
Feasey, O.S.B. Dom H.— 248
Foreign Missions. Duty of Catholics to the— 142
Foreign Missions. Our Growing Interest in the— 184
Fra Arminio on Charity 66
France and the Foreign Missions. Priests in— 282
France. Diary of a Country Priest in— 443
France going to do? What are the Priests in— 280
France. The Prospective effects of Religious Crisis in— 125
Fryar. John R.— 1
Funeral Sermon. A Striking— 175
Gambling in Stocks. Priests and— 85
Geiermann, C.SS.R. The Rev. P.— 182
"George Leicester, Priest" 381

PAGE
"Gloria" a grand "Morning Hymn." The— 414
Gregorian Chant. Practical Teaching of— 37, 261
Hickey. E. H.— 381
"Holiness" as applied to Church Music. The Meaning of— . . . 404
Holy Places in Jerusalem. Sites of the— 307, 592
Holy Saturday. Tenebrae and the New Fire on— 225
Holy Saturday? Why only One Mass on— 441
Hospitals. Baptism of Children in— 440, 447
Hughes. The Rev. H. G.— 501
Incardination of Clerics. New Decision regarding— 296
Indulgenced Prayers. Three new— 555
Infallibility. The Pope's Catechism and Papal— 682
Infants in Hospitals. The Baptism of— 440, 447
"Instructions for Parish Priests" 232
Jerusalem. Sites of the Holy Places in— 307, 592
Jesus. Non-Biblical Testimony Regarding— 191
"Jouer la Bourse" in the case of Priests 85
"Judex Delegatus" in Criminal Cases. Challenge of— 683
Keogh, S.J. The Rev. Alexander— 616
Laity at Elevation in Mass. Position of— 87
Last Sacrament. Physicians and the— 179
Latin. The Pronunciation of— 268, 534
"Laudate Dominum"? Should Minister leave Sanctuary before— . 317
Lee, C.S.Sp. The Rev. G.— 477
Lenten Abstinence Indult. Workingmen and the— 304
Light as the Symbol of Truth 149
Lights at Tenebrae. Symbolism of the— 228
Liturgical Tests of Church Music 404
Luther. Father Denifle's Book on— 16
Marriage Dispensation to Protestant Couple? Can a Bishop grant— 301
Marriage Feast of Cana. The Miracle of the— 296
Marriage in Club Rooms. Celebration of Mixed— 428
Mass. Ceremonies to be observed by the People at— 310
Mass. Color of Vestments at a First— 680
Mass on Holy Thursday? Why only one— 441
Mass. Prayers used by Children at— 565
McNabb, O.P. The Very Rev. Vincent— 54
"Missa Cantata"? Does Celebrant sing Epistle in— 431
Missionary Opportunity? Are we neglecting a— 440, 477
Monism and Evolution explain the Riddle of Life? Do— 159
Moore, O.P. The Rev. W. L.— 159
Morton and the "Ancren Riwle." James— 55
Myrc, Old English Theologian. John— 232
New Year's Eve. Old Customs observed on— 1
New Year's Gifts. The Origin of— 11
Non-Biblical Testimony concerning Jesus Christ 191
Nuns. The Special Confessor of— 361
Offices "ad lib." Religious and Votive— 442

PAGE
Old English New Year. Customs of the— 1
Old English Theologian. John Myrc, an— 232
"Operarii." The Abstinence Indult and— 304
Ordinary. Money Offerings to the— 562
Our Lady of Guadaloupe. Proper Mass for the Feast of— 190
Papal Infallibility. Some Thoughts on— 501
Parish Societies. How we manage— 302
"Pars Oculi." John Myrc's— 232
Paschal Candle. Benediction of the— 248
Pastoral Theology. A Curious Lesson in— 175
Pentateuch. The Mosaic Authorship of the— 318
Periodical Literature. Support of Catholic— 661
"Philothei Symbola Christiana" 148
Physician's Query about Absolution. A— 179
Pius X and the Temporal Power 80
Pope. A Song for the— 558
Practical Catholic and his Contributions to Church 86, 137, 182
Prayer Books and the Protestant Bible. Catholic— 296
Press in France. Priests and the Catholic— 288
Priest in France. Diary of a Country— 443
Priest. Life of Christ in the Modern— 66
Priests and the Support of Catholic Periodicals 660
Priests in France. Future of the— 280
Privilege of Three Requiem Masses each Week 189
Pronunciation of Latin. The— 268, 534
Protestant Bible. Catholic Prayer Books and the— 296
Protestant Couple? Can a Bishop grant Marriage Dispensation to— 301
Protestantism and Veneration of the Blessed Virgin 297
Protestantism. Denifle on the Origin of— 27
"Quilisma"? What is the meaning of the— 42
Reformation Period. German Protestant Theologians and— 23
Reilly, O.P. The Rev. Thomas a-K.— 593
Religious and Votive Offices "ad lib." 442
Requiem Masses each Week. Privilege of three— 189
Reuss, C.SS.R. The Rev. Francis Xavier— 83
Riddle of Life? Does Evolution answer the— 159
Russell, Esq. H. P.— 349
St. Augustine meant. What— 686
St. Blaise restricted to Saint's Feast? Is Blessing of— 685
Schaepman, J.C.D. The Very Rev. A. C. M.— 431
Sea Voyage. Priests empowered to hear Confessions during— . . . 427
Sermon. A Striking Funeral— 175
Sick who are not Fasting. Holy Communion to— 190
"Sixes and Sevens." A Story of— 37, 261, 404, 518, 637
Social Position of the Early Christians of Rome 616
Societies. How we manage Parish— 302
Sodality. Act of Consecration for Members of B. V. M.— 555
Stang, D.D. The Right Rev. William— 16

PAGE
Stipend for All Souls' Day. Pastoral Right to— 314
Stock Market. Priests and trading in— 85
Support of Catholic Periodical Literature 660
Symbolism. A Book of Christian— 148
Temporal Power. Pius X and the— 80
Tenebrae and the New Light of the Holy Fire 225
Test of Catholicity. Unity the— 349
Traveller's Breviary. Suggestion to Petition Holy See for— 400
"Trope." Kyries named after the— 527
Truth. Light as the Symbol of— 148
Vespers. Ceremonies to be observed by the People at— 310
Von Hügel on Mosaic Authorship of Pentateuch 318
Votive Offices "ad lib." Religious and— 442
"Vox Cleri": Opinion of General Body of Clergy 113
Wassail Bowl. The Custom of the— 7
"Woman, what have I to do with thee?" 296
Workingmen and the Lenten Abstinence Indult 304
"Yea, but also." The Meaning of Text— 561
Y.M.C.A.? Should Catholics join the— 89

ANALECTA.

Ex ACTIS PII PP. X:
Litteræ Summi Pontificis Jacobo S.R.E. Presb. Card. Gibbons . 76
Pius X gratulatione prosequitur et voto Opus Theologiæ Moralis a P. I. Aertnys exaratum 77
Tribuitur Magistro Gen. O.P. facultas delegandi Sacerdotes ad recipiendos Christifideles in Societatem SS. Rosarii . 78
Indulgentia jam abrogata rursus conceditur ipsius Rosarii signa devote deferentibus 78
Pius X gratulatur R. P. Wernz e S.J. 168
E S. CONGREGATIONE RITUUM:
Missa Exequialis in Feria IV Cinerum 172
Decretum de usu Linguae Slavonicae in Sacra Liturgia 422
De Ritibus servandis ab Episcopo assistente Missae solemni cum sola Mozzetta, deque Benedictione danda ab Epo sacram Communionem extra Missam ministrante 548
Circa Cantum vel Recitationem "Gradualis, Offertorii, Communionis, et Deo Gratias" in Missa Solemni 549
Abbates Praesides Congr. Benedictinorum Nigrorum subdelegare possunt Sac. ad Benedictionem quae a S. Mauro nuncupatur 550
E S. CONGREGATIONE INDULGENTIARUM:
Declaratur Numismati Jubilari Sancti Benedicti adnexam non esse Indulgentiam Plenariam Portiunculæ 79
Indulg. conceduntur Recitantibus Precem ad SS. Cor Jesu . . 109
Actus Consecrationis SS. Cordi Jesu recolatur quotannis in Festo SS. Cordis, indulgentiis concessis 170
Indulg. 300 d. conceditur pro Jaculatoria ad SS. Cor Jesu . . . 171
Conceditur Facultas benedicendi Coronas B.M.V. eisque adnectendi indulgentias quæ a Patribus Crucigeris nuncupari solent . 171
Indulg. 100 d. conceditur Recitantibus Precem in favorem Surdo-Mutorum 551
Indulg. 300 d. conceditur Recitantibus Precem in honorem Dominae Nostrae a SS. Sacramento 552
Indulg. 300 d. adnectitur duabus Formulis Consecrationis Sodalium Congregationum B. Mariae Virginis 552

PAGE

Orationem ad S. Joseph sequentem Recitantibus Indulg. 100 dierum bis in die conceditur 675
Indulgentiae in honorem SS. Nominis Jesu 675
Oratio ad B.M.V. quam Filiae Cordis Jesu recitare solent in suis Ecclesiis indulg. ditatur 676
Recitatio Parvi Officii B.M.V. privata est, quamvis locum habeat in communi, etiam in publico oratorio adnexo domui religiosae, 677

E S. CONGREGATIONE CONCILII:
De Frequenti et Quotidiana Communione pro Aegrotis 173
De Excardinatione Clericorum quoad Sacram Ordinationem . . 292

E S. R. UNIV. INQUISITIONE:
De facultate concessa sacerdotibus excipiendi in navi confessiones fidelium secum navigantium 419
Sacerdotibus navigantibus indulgetur facultas excipiendi, durante itinere, confessiones etiam fidelium non navigantium 420
Dispensatio ab irregularitate ex defectu natalium ob haeresim parentum, semel concessa ad suscipiendam primam tonsuram et Ordines minores, valet ad suscipiendos Ordines maiores . . 420
De indulto super observantia festorum in locis Missionum . . . 421
Excommunicantur J. Kowalski et M. F. Kozlowska 421

E S. CONGREGATIONE PROPAGANDAE FIDEI:
Dominicani Prov. Angliae celebrare possint bis in hebdomada Missas de Requie, occurrente etiam festo ritus duplicis 426
Conceditur durante itinere Speciales Facultates, quoad Sacramentalem Confessionem, omnibus Missionariis, ad Sinensis Missiones profectis 678

E S. CONGREGATIONE INDICIS:
Varia damnantur Opera 294

E SECRETARIA STATUS:
Speciales conceduntur Facultates Presbyteris Cappellanis, necnon caeteris Personis servitio addictis Societatis Hispanicae pro Navigatione Transatlantica 290

BOOK REVIEWS.

Aveling: The God of Philosophy 109, 328
Baldwin: Thought and Things 203
Bellord: Meditations on Christian Doctrine 583
Benedicenda. Schulte:— 698
Benson: Papers of a Pariah 580
Biblischen Geschichte. Handbuch zur— Holzammer-Schuster:— . 340
Bodkin: Great Fundamental Truths of Religion 696
Bonjoannes-Lescher: Compendium of the "Summa Theologica" . 335
Bonomelli: On Religious Worship 218
Briggs: Book of Psalms 459
Briggs: Papal Commission and the Pentateuch 320, 474
Broussolle: Théorie de la Messe 97
Calvary. The Tragedy of— Meagher:— 341
Canzoni. Daly:— 166
Catholic Church and Modern Christianity. Otten:— 701
Cathrein: Die Katholische Moral 693
Cathrein: Philosophia Moralis 101
Children of Mary. Book of— Mullan:— 591, 695
Christianity. Principles of— Sharpe:— 328
Christ. Life of— Le Camus-Hickey:— 92
Church and the Age. Kane:— 701
Consecranda. Schulte:— 467
Constitutions. Our State— Dealey:— 587
Cuthbert: A Tuscan Penitent 591

PAGE
Dal Gal: Sant' Antonio di Padova 576
Daly: Canzoni 106
Dealey: Our State Constitutions 587
Death. The Gate of— 103
Dogma Christian. Meditations on— Bellord:— 583
Donnelly: Lyrics and Legends of Blessed Youth 215
Ecclesiastical Diary 108
Elliott: Jesus Crucified 94
Encyclopedia Americana 220
Encyclopedia. Catholic— 492
Epouse. Le Livre de l'— 590
Essays and Lectures. Early— Sheehan:— 339
Fell-Villing: Immortality of the Human Soul 457
Francescane. Bullettino de cose— Suttina:— 107
Gasquet-Mackey: Spiritual Conferences of St. Francis de Sales . . 456
Gentleman. The First True— Hale:— 589
Goad of Divine Love. Lewis-Phillipson-St. Bonaventure:— . . . 694
God and His Creatures. Rickaby:— 335
"Grammar of Assent." Indexed Synopsis of— Toohey:— . . . 100
Granderath: Geschichte des Vaticanischen Konzils 687
Haan: Philosophia Naturalis 101
Hickey-Le Camus: The Life of Christ 92
Hickey: Short Sermons 340
Holzammer-Schuster: Handbuch zur Biblischen Geschichte 340
Howlett: Historical Tribute to St. Thomas' Seminary 200
Hughes: History of the Society of Jesus in North America 701
Hypnotism and Spiritism. Lapponi:— 697
Immortality of the Human Soul. Fell-Villing:— 457
Inner Life. Little Book of— 221
Jesus Christ. Leroy:— 96
Jesus Crucified. Elliott:— 94
Jesus of Nazareth. Loyola:— 95
Juris Naturalis. Institutiones— Meyer:— 101
Katholische Moral. Die— Cathrein:— 693
Kunst und Leben. Aus— Keppler:— 99
Labor and Capital. Smith:— 465
Lanciani: Golden Days of the Renaissance in Rome 97
Lapponi: Hypnotism and Spiritism 697
Laurie: Synthetica 203
Laws of the Spiritual Life. Maturin:— 461
Lent and Holy Week. Thurston:— 341
Lepicier: The Unseen World 333
Leroy: Jesus Christ 96
Lescher-Bonjoannes: Compendium of the Summa Theologica . . . 335
Lewis-Phillipson-St. Bonaventure: The Goad of Divine Love . . . 694
Lewis-St. John: Ascent of Mt. Carmel 331
Loyola: Jesus of Nazareth 95
Lyrics and Legends of Blessed Youth. Donnelly:— 215
Mars and Its Mystery. Morse:— 110
Martyrs. Thoughts from Modern— Walsh:— 212
Marucchi: Roman Forum and the Palatine 699
Maturin: Laws of the Spiritual Life 461
McGinley: Profit of Love 462
McNabb: Decrees of the Vatican Council 691
Medicina Domestica. Vocabulario de— Troya:— 215
Meschler: Der Gottliche Heiland 95
Messe. Théorie de la— Broussolle:— 97
Meyer: Institutiones Juris Naturalis 101
Moriarty: Sermons 585
Mt. Carmel. Ascent of— St. John-Lewis:— 331

PAGE
Mullan: Book of the Children of Mary 591, 695
Ollé-Laprune: La Raison et le Rationalisme 575
Ormond: Concepts of Philosophy 203
Papal Commission and the Pentateuch. Briggs:— 320, 474
Pariah. Papers of a— Benson:— 580
Pécsi: Cursus Brevis Philosophiae 692
Pernin: Spiritual Guide for Priests 218
Philosophy. Concepts of— Ormond:— 203
Philosophy. The God of— Aveling:— 109, 328
Philosophia Moralis. Cathrein:— 101
Philosophia Naturalis. Haan:— 101
Pourrat: Theologie Sacramentaire 468
Priest. The Young— Vaughan:— 108
Profit of Love. McGinley:— 462
Psallite Sapienter. Wolter:— 460
Quatre Livres de la Femme: Le Livre de l'Epouse 590
Raison et le Rationalisme. Ollé-Laprune:— 575
Renaissance in Rome. The Golden Days of the— Lanciani:— . . . 97
Rickaby: Free Will and Four English Philosophers 574
Rickaby: God and His Creatures 335
Repertorium Oratoris Sacri 701
Roman Forum and the Palatine. Marucchi:— 699
Ryan: A Living Wage 465
St. Francis de Sales. Spiritual Conferences— Gasquet-Mackey:— . 456
St. John-Lewis: Ascent of Mt. Carmel 331
St. Thomas' Seminary. Historical Tribute to— Howlett: 200
Saul of Tarsus. Miller:— 342
Schulte: Benedicenda 699
Schulte: Consecranda 467
Schuster-Holzammer: Handbuch zur Biblischen Geschichte 340
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Sermons. Short— Hickey:— 340
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Sharpe: Principles of Christianity 109, 328
Sheehan: Early Essays and Lectures 339
Smith: Labor and Capital 465
Society of Jesus in North America. History of— Hughes:— . . . 701
Sources de la Croyances en Dieu. Sertillanges:— 213
Southwell, S.J., Robert, Priest and Poet. Taylor:— 215
Spiritual Guide for Priests. Pernin:— 218
"Summa Theologica." Compendium of— Bonjoannes-Lescher:— 335
Suttina: Bullettino Critico di cose Francescane 107
Synopsis (Indexed) of "Grammar of Assent." Toohey:— 100
Synthetica. Laurie:— 203
Taylor: Robert Southwell, S.J., Priest and Poet 215
Theologiae Moralis. Medulla Fundamentalis— Stang:— 341
Theologie Sacramentaire. Pourrat:— 468
Thought and Things. Baldwin:— 203
Troya: Vocabulario de Medicina Domestica 215
Truths of Religion. Great Fundamental— Bodkin:— 696
Tuscan Penitent. Cuthbert:— 591
Unseen World. The— Lepicier:— 333
Vatican Council. Decrees of the— McNabb:— 691
Vatikanischen Konzils. Geschichte des— Granderath:— 687
Vaughan: The Young Priest 108
Wage. A Living— Ryan:— 465
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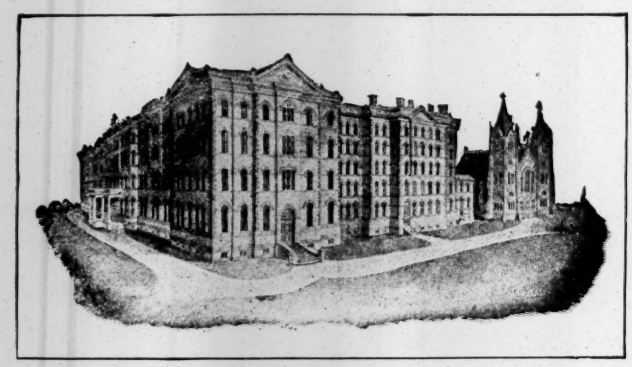

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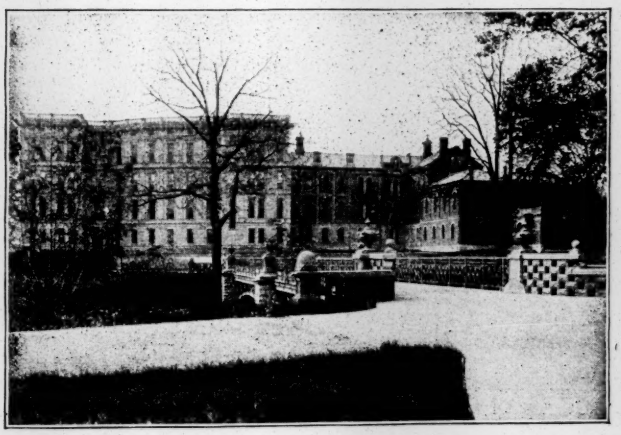

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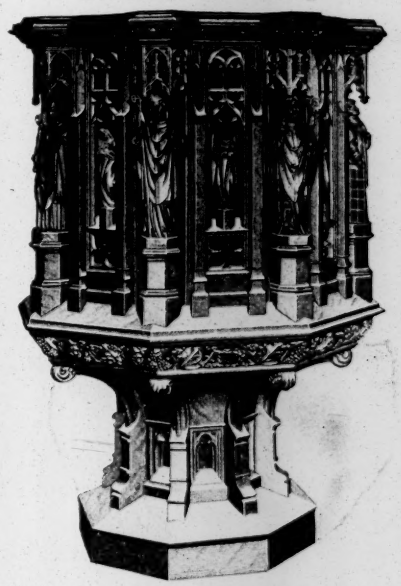

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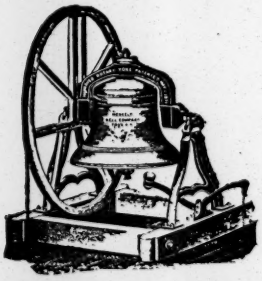

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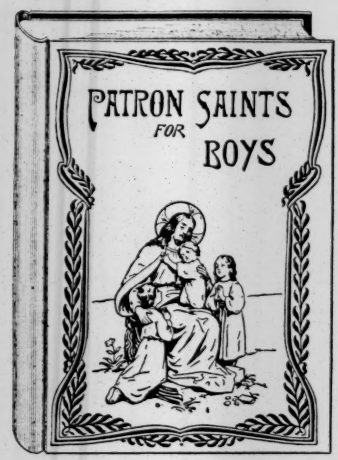

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